

High Ideals

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High Ideals

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COVER PICTURE

WITHIN RECENT YEARS RECREATION HAS FALLEN INTO DISREPUTE IN SOME CIRCLES AS A PART OF THE CHURCH'S PROGRAM FOR YOUTH. PROBABLY THE MAIN REASON FOR THIS UNFORTUNATE DEVELOPMENT HAS BEEN THAT RECREATION HAS NOT BEEN USED INTELLIGENTLY AND WITH A POSITIVE PURPOSE. AS A STARTER TOWARD A DIFFERENT APPROACH, RECREATION IS DEALT WITH IN TWO ARTICLES OF THIS ISSUE. (*Photo by H. Armstrong Roberts.*)

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One of Eddie's chief needs is to learn to adjust to others, to be one of the "gang."

Advice for Advisors

Don't neglect the important field of recreation

By Robert M. Herbold

"Numbers one and three!" shouted the outmaster. Eddie and a larger boy hed for the "bacon" at the center of floor. Before the big boy could reach "bacon," Eddie had snatched it and

was streaking for his own side of the room. The boys on his team shouted and walloped him on the back as he crossed the line.

The look of pure satisfaction on Eddie's face was a delight to behold—especially in light of Eddie's background.

His father had worked long and irregular hours, and Eddie had been raised chiefly by his mother. Back as far as his nursery days at the church school, he had had difficulties in getting along with other children. He never seemed to be able to get attention in desirable ways, so he usually got it in an undesirable manner. Now through the guidance of a good recreation leader, Eddie was achieving the recognition he craved.

"But what relationship does recreation have to the program of church?" someone might ask. "Aren't we concerned chiefly with the spiritual life of people?" A person does not have to be a trained psychologist or an expert in pastoral counseling to speculate what would happen to the spiritual life of Eddie if he were continually blocked in receiving positive recognition. Is not the game of "steal the bacon" a real part of developing a Christian personality in Eddie?

One of the earliest heresies that crept into the church was the notion that there is a separation between body and soul. This false teaching was soundly refuted by the church fathers. (We confess in the Apostles' Creed that we believe in the "resurrection of the body.") There are some today who talk as though we can divorce the soul from the body. We have simply to remember the healings performed by Jesus and his feeding of the multitude to realize that he was concerned with man's total personality—body and soul.

One of Eddie's chief needs is to learn to adjust to other children and adults, to be one of the "gang" (assuming, of course, that the gang is a good one—like a Scout troop or a league). Through recreation Eddie is achieving positive recognition and beginning to feel a part of the group. In many ways this is just as important a part of developing a Christian personality as is the Sunday school lesson.

Life is a rhythm

Another Christian value in recreation is simply what the word says—to "recreate." We grow tired, stale, and find

ourselves "in a rut" from a continual cycle of work or school. (Permission is granted to use this article as an excuse for playing hookey). We need to limber our bodies and our minds so that we can come back to our jobs or our lessons with new zest and vigor. Recreation is not only pleasurable, but with the stress of modern living, it is an absolute necessity.

Transferring this idea into league playing, the discussion, the program, the service project, and even the worship will be more meaningful to a group that has also played together. One of our greatest theologians today, Robert Lowry Calhoun of Yale, says that life should be a rhythm of worship, work, and play.

What kinds of recreation are best? In general, the kind of play that leaves people physically and mentally in better shape to go back to their regular tasks is best. (For remember that recreation is not only for its own sake but also for the sake of the everyday job).

Recreation that involves the active participation of everyone is to be preferred over passive recreation. A league engaged in a good volleyball game is recreating better than the same group quietly sitting around a TV set. The recreational activity should involve a maximum of participants rather than a minimum. It would be better for a church to have a fair basketball team on which 10 to 15 boys all got to play, than a championship outfit on which only five "pros" played. A good recreation program is one that draws in the fringe or "wall-flower" group as well as the active ones. (The former are those who need it most and are usually left out!)

Recreation should also involve plenty of "do it yourself." Our recreation too often becomes as packaged and standardized as the canned food we eat. A league

• The Rev. Robert M. Herhold is pastor of Woodlawn Immanuel Church, Chicago, Ill.

at decides to make its own shuffle-board
urt, or assemble and paint its own ping-
ong tables is adding to the joy and
lue of the recreation.

For boys and girls

Let's also remember in planning recreation for our league that we select times that both boys and girls can share. Too often league recreation consists of the girls coming out and watching the boys play basketball or baseball. Square dancing, volleyball, swimming, hiking, "miniature" olympics, (cotton shot-put, etc.) are all activities that boys and girls can share equally in.

Have you ever thought of combining recreation and service? One league planned their Christmas party last December to include underprivileged children from their Sunday school. Each leaguer adopted a "little brother" or "little sister" for the afternoon. Things began with a dinner prepared by the mothers of the leaguers after the Sunday morning worship. After a trip to the Christmas program at a museum of science and industry, the leaguers and their "brothers" and "sisters" returned to the church for carol singing, presents, and plenty of ice cream and cookies!

The leaguers agreed to a person that this was the best Christmas party they had ever had. From the smiles on the faces of the little "brothers" and "sisters" this feeling was unanimous!

Retreats are one of the most effective ways of attaining a healthy balance of worship, work, and play. Some of the most meaningful worship services I have shared in have been around a closing campfire at the end of a busy day. On retreats we get to know one another with our "hair down." We often find that our league becomes knitted closer together in a weekend than in several months of regular meetings.

Last December a short retreat was held by a league at Robbins Lodge, owned by the Chicago YMCA. A young couple and the pastor accompanied the group. The meals and program were planned and

carried out by the leaguers themselves. The schedule ran as follows:

FRIDAY:

- 4:00 P.M. Leave church.
- 5:30 P.M. Arrive at lodge.
- 6:00 P.M. Dinner.
- 7:00 P.M. K.P.
- 7:15 P.M. Discussion — "The Christian Faith and Race Relations."
- 8:30 P.M. Recreation.
- 10:30 P.M. Fireside worship.
- 11:00 P.M. To bed.

SATURDAY:

- 7:00 A.M. Get up.
- 7:30 A.M. Breakfast.
- 8:15 A.M. K.P.
- 8:45 A.M. Devotions.
- 9:00 A.M. Topic—"Dating and Looking Toward Marriage."
- 10:30 A.M. Free time.
- 12:00 A.M. Lunch.
- 1:00 P.M. K.P.—clean up lodge.
- 2:00 P.M. Closing worship.
- 2:15 P.M. Leave lodge.
- 4:00 P.M. Arrive back at church.

In summary, the following things can be said about recreation from a Christian point of view:

1. Our bodies and our souls are one. Therefore recreation has "spiritual" as well as "physical" value.

- a. Recreation is one of the practical aids in the church's goal of developing Christ-like personalities.

- b. Recreation is not simply an end in itself but also re-creates us for the everyday tasks God gives us to do.

2. We should always aim at getting everyone to participate—boys and girls, the shy and the forward, the awkward and the athletic. Recreation that does not include everyone usually fails those who need it most.

3. Recreation should be creative with a strong "do it yourself" emphasis. Don't rely on canned programs, movies, etc. to bail you out.

4. Recreation and service often can go hand in hand. We enjoy something far more when we invite others to share the fun with us.

5. Retreats offer an excellent opportunity to achieve the rhythm of worship, work, and play.

Designed for the close of an evening's activities

A Service of Worship for Out-of-Doors

By DEAN SUDMAN

To the leader

The following worship service is to be used outdoors with a camp fire as the main setting. It is designed to be used at the close of an evening's activities at a summer camp or conference or at a regular local league meeting.

The leaguers should be instructed to sit in a semi-circle around a camp fire, so that all can see the leader who will stand across the camp fire from the leaguers. Some of the older boys and your adult leaders should have started the fire at least 15 minutes before it is time to begin the worship service. There should be a "roaring" fire at the beginning of the service, so that no wood will have to be added during the service.

You may want to have some fellowship singing before the service. If you do, see that the song leader gradually shifts the songs into those of a devotional character before the service begins.

When it is time to begin, announce the hymn clearly. *Always speak loud enough so that everyone can hear you.* Since the leaguers may not know the words of the hymn, you should prepare copies of the hymn and hand them out before the service begins.

You will need three other leaguers to help you. In the service they are called First Speaker, Second Speaker, and Third Speaker. They should be stationed *behind* the leaguers. They should have copies of the service and flashlights to read by. You should also have a flashlight, because the camp fire will not be enough light to read by.

The moments of silence will be more effective if they are at least half a minute long. Do not rush through this part of the service. Take a lot of time.

It would be well if you and the three speakers rehearse the service several times.

The headings (The Hymn, Call to Worship, etc.) should not be read.

The service

HYMN

Leader: Let us sing the hymn, "Now the Day is Over."

CALL TO WORSHIP

Leader:

The earth is full of the goodness of the Lord.

By the Word of the Lord were the heavens made.

Rejoice in the Lord, O ye righteous.

Leader: The scripture is written in the third chapter of Exodus, verses one to four.

Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness, and came to Horeb, the mountain of God. And the angel of the Lord appeared

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Illinois leaguers begin morning at convention with out-of-doors service of worship.

him in a flame of fire out of the midst of bush; and he looked, and lo, the bush was burning, yet it was not consumed. And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here am I."

CALL TO SERVICE

Leader: Almighty God, our Heavenly Father, as thou spoke to Moses out of the burning bush, speak now to us as we gaze into this fire.

Moments of silence

First Speaker: And God spoke to Israel in visions of the night, and said, "Jacob, Jacob." And he said, "Here am I."

Moments of silence

Second Speaker: Then the Lord called, Samuel! Samuel!" and he said "Here I am! Speak for thy servant hears."

Moments of silence

Third Speaker: And Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then he said, "Here I am! Send me."

Moments of silence

Leader:

Jesus calls us; o'er the tumult
Of our life's wild, restless sea;
Day by day his sweet voice soundeth,
Saying, "Christian, follow me."

Moments of silence

First Speaker: And passing along by

the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishermen. And Jesus said to them, "Follow me and I will make you become fishers of men."

Moments of silence

Second speaker: As Jesus passed on from there, he saw a man called Matthew sitting at the tax office; and he said to him, "Follow me." And he rose and followed him.

Moments of silence

Third Speaker: Then Jesus told his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me."

GUIDED PRAYER

Leader: Beginning at my right let each of us give a sentence prayer, going in order until all have prayed. Let us pray. (To the leader: The person who is to pray first should be told ahead of time so that he will be ready to begin. After all have prayed, the leader shall pray:) O God, who dost daily call us to become disciples of thine, open our hearts that we might hear thy call and follow thee wherever thou wouldst lead us. Through Jesus Christ, our Lord. Amen.

Leader: Let us all retire silently to (Insert cabins, cars, church, etc.)

Start Some Action

By Kay Oxner

Summer is the time for service projects

Four steps to get ready

1. If you're the leader of this topic ask four other leaguers to lead buzz sessions. Contact them well in advance so they may do research and be prepared to carry on a well-organized discussion.

2. Arrange a display table containing actual work tools, like paint brushes, cleaning rags, mop, and bucket. Add pictures of young people working. These pictures should show groups in action, if possible.

3. Make posters with the letters S E R V - I C E on them to be used in Scene II of the presentation.

4. Have enough ribbons ready for your meeting-night so that each person can wear one. Choose five different colors for your ribbons. Arrange them so that the same number of leaguers wear each color. The day of your program, ask one or two early-birds to pin them on the young people as they enter your meeting room. (Squares of construction paper make good tags if you don't have ribbon.)

Program outline

PRELUDE

SCENE I of the topic presentation

SCENE II

HYMN: "Give of Your Best to the Master"
242 *CYH*; or "Take My Life, and Let It Be" 278 *PSH*

SCRIPTURE: Matthew 25:31-40

PRAYER

SCENE III

HYMN: "Take My Life and Let It Be" 242

CYH; or "Jesus, Master, Whose I Am" 278

PSH

OFFERING

CLOSING PRAYER or Luther League benediction

Help for buzz group leaders

Each buzz group leader should be assigned one of these five topics: Christian vocation, evangelism, missions, social action, and recreation. These are, of course, the five divisions of the Luther League program.

In planning your buzz session, consult the pamphlet "131 Service Projects for Youth." This may be ordered from the Luther League of America at no charge.

As your group discusses a project try to point out practical ways in which it could be carried out. Talk about the need for such a project and the number of people who would benefit from it. Think particularly about service projects that would be useful to your community. Do not hesitate to discuss a project just because you think it comes under another division.

During your 15 or 20-minute period talk

On Your Mark

The purpose of this program is to make your leaguers realize the importance of giving their time, talents, and energy in helping others.



Members of one league tended babies so parents could take part in church activities.

out many different projects. During the last minutes, however, select one or two projects that would be particularly helpful. These you may report to the entire Luther League with your buzz group's ideas for carrying them out.

The key word in service projects is *enthusiasm*. It is *your* job to be enthusiastic—much so that it will be catching!

Suggested projects

CHRISTIAN VOCATION

1. Fold bulletins for church.
2. Help clean up your church grounds.
3. Interview people in your congregation and community about their vocation. Report to your Luther League.
4. Visit a Lutheran college if there is one nearby.
5. Make a prayer calendar, listing the names of your leaguers. Pray for them on certain days.

EVANGELISM

1. Put on an every-member visitation program in your Luther League.
2. Participate in your congregational evangelism program.
3. Conduct a religious survey in your com-

munity.

4. Help distribute material on evangelism.

5. Take subscriptions for the *Lutheran* and *LUTHER LIFE*.

MISSIONS

1. Repair used hymnals. Give them to a mission congregation.

2. Make an altar for a mission congregation.

3. Make a study of the missions program of our church.

4. Contact a foreign missionary and send clothes and other articles that he might need in his particular work.

5. Make a prayer calendar for all of our ULC missionaries.

SOCIAL ACTION

1. Collect clothing for Lutheran World Action.

2. Make a study of the comic books found on your newsstands and evaluate them.

3. Investigate the cheating problem in your school. See what your leaguers can do about it.

4. Help some needy family in your community.

5. Make posters around election time reminding the older members of your congregation to vote.

RECREATION

1. Make a file of the games your leaguers like to play.
2. Take a program of planned recreation to a children's home or an old folks' home.

Scene I

LEADER: Our program tonight is in three scenes. The first is in the living room of Betty's home. Betty and Janet are working on a league program.

The curtain opens. If a curtain is not available have someone carry a sign reading "I am the curtain" across the stage. Betty and Janet, dressed in blue jeans, are on the floor studying books and pamphlets.

BETTY: Listen to this, Jan. "Teenagers have energy and enthusiasm."

JANET: Boy! That's just about the best I've heard all day. I've got about as much energy as a wet noodle.

BETTY: Yeah, me too. But we've got to get this league program going. Service projects. (*Slight pause*) Do you know what that means, Jan?

JANET: Well, I think that's something you do for somebody else. For instance, if all the leaguers got together and mended all of the torn hymnals in the church that would be considered a service project. Or if we kept the nursery during a church service or cleaned off the church lawn, all of those would be service projects, wouldn't they?

BETTY: Yea, I guess you're right. But any way you look at it still means work. Now how in the world will we ever get those lazy kids, especially the boys, interested in work?

JANET: Well, I don't know exactly. But you know what a good feeling it gives you to do something for someone else. As Christians we want to share our time and talents with other people. Maybe if

we could make it seem like fun—

BETTY: I have never doubted your intelligence, dear, but how can work be fun?

JANET: Well, just getting the gang together is fun. And maybe if we could make it into some sort of contest something—

BETTY: I begin to dig you, Pal. Don't look now but I think I am getting a vague idea for a program!

JANET: I thought I smelled sawdust burning!

Betty playfully throws a book at Janet as the curtain closes.

Scene II

LEADER: The second scene is the program. We will begin this scene by singing Hymn —.

Scripture: Matthew 25: 31-40.

Prayer: Most Gracious Father, help us to realize through our program tonight that there is much that we can do to serve. Make us willing to use our time, our talent, and our energies to work for others, remembering the words of Jesus when he said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." In his name we pray. Amen.

LEADER: Would you like to know how to turn your work into fun? Do you want the thrill of helping someone else? Do you want to have the proud feeling of seeing work well done? Do you enjoy being and working with other people? Then what you need is a service project. What's that? When people get together and give their time, talent, and energy to help someone or to aid a cause, they are rendering a service. There are several main points to remember before you start the actual work. Let's see what these several points spell:

As each point is brought out the person holding the corresponding letter stands. To create interest the letters are not taken in order. When all seven letters stand they will spell "service." Be sure to leave space for the letters to take their right places.

LEADER: E stands for enthusiasm. (T

• Kay Oxner, West Columbia, is president of the South Carolina Lutheran League and a member of the LLA Christian vocation committee.

st E stands.) Everyone must be enthusiastic, even old lazy Joe. Get excited about it! We're going to make the gray woodwork in the church white again!

E also stands for energy. (*The second stands.*) Select a difficult task. Anybody can pick up paper. But it takes muscle to cut down that dead tree on the church lawn. Your first project especially should be the "dirty face, old clothes" kind.

I means interest (*The I stands.*) Did somebody say they were going to do some work? No! *Everybody* said that they wanted to paint the youth center.

S—What does that mean? (*The S stands.*) That means strong motivation. We aren't going to visit the shut-ins in the congregation because that sounds like a nice, easy project. We're going to do it because it makes them so genuinely happy. Their pleasure gives us a thrill, too.

Our project will be the *result* of study. (*The R stands.*) We're going to study about the needs of other people and then we're going to take a basket of food and some clothes to that needy family up on the hill.

V, of course, stands for variety. (*The V stands.*) Never let it be said that *this* Luther League does the same thing all the time. Since we washed the windows at the church last month, we're going to write to the service men this month.

C—We must have *capable* supervision and that's where our adviser comes in. (*The C stands.*) With our energy and enthusiasm and an older person's level head, there's just no end to what can be accomplished!

(*The letters should now spell "service." While the leaguers are still standing the leader says:*)

And there we have the service that we are going to render for somebody else. It may be to our families, neighbors, or church. No matter to whom it is rendered, it will be done to the glory of God.

(*The leaguers holding letters are seated.*)

Are you still lacking in energy and enthusiasm? Of course not! Because the Spirit of God is working in you and you *need* to do some work for him. Webster defines "enthusiasm" as being "divine inspiration or possession." God has given his youth this fervor and he's going to use it!

Scene III

Now the league should be divided into smaller groups for buzz sessions. Introduce each buzz leader. Each one should wear a different colored ribbon. The leaguers with the corresponding color go with their leader to different rooms nearby or into different parts of the same room. Try not to take too long in the moving.

The buzz sessions should last from 15 to 20 minutes. Then the entire group should assemble again and a report given by the leader of each buzz group. Their reports should not be long but should list several of the projects that were discussed. They should give details on one or two. If time permits you may want to decide to carry out one of the suggested projects. But be sure that you have discussed this point with your advisor before you consider it.)

● We need to re-think the Christian message in each generation. We have to consider it more methodically, to find out anew why we believe in Christ. Only then can we tell our fellowman.—*Hanns Lilje.*

● We have measured success by our products rather than by ourselves. A materialism which over-emphasizes short-term survival detracts from the humanism essential to long-term survival. We must remember that it was not the outer grandeur of the Roman, but the inner simplicity of the Christian that lived through the ages.—*Charles A. Lindbergh.*

you can translate the Bible

turning scriptural truths

into action

takes courage and nerve

by v. a. moyer, jr.

Program props

Gather the following props for your meeting:

Bibles, preferably Revised Standard Version. You'll need a copy for each leaguer.

A Bible concordance and a Bible commentary. Your pastor has copies in his library.

A blackboard.

Recent issues of *Luther Life*.

"Daily Bible Reader's Intention Card" and "Daily Bible Readings 1955." Both of these items may be ordered in quantity at no charge from the Luther League of America.

Exciting and interesting

Your biggest job as the leader of this topic will be to show your leaguers that reading the Bible is exciting and interesting—and that it can change their lives.

Your session will be split into three parts. In the first section you will talk about what you mean by translating the Bible. The second section shows you how to translate the Bible. And in the third you will direct your leaguers in an informal Biblical drama.

Christ's parable of the Good Samaritan has something to say to you about the girl who has not been accepted by your league group.



Directions for using the props and for working out the Bible drama are given in the topic.

Build your worship

Select, from the following hymns, prayers, psalms, and scripture passages, those that you would like to use in your worship service. These may be used in whatever order you desire.

HYMNS: *Christian Youth Hymnal*: 199, 240, 245, 253, 280, 284, 288, 290, 294.

Arish School Hymnal: 124, 145, 278, 280, 298, 335.

SCRIPTURE LESSONS: Luke 10:23-37; Romans 12:9-21; I Corinthians 13.

PRAYERS: *CYH*: Nos. 30, 48, 83. *PSH*: Nos. 37, 48, 51.

PSALMS: 13, 18, 23, 34, 51, 86, 143.

CALL TO WORSHIP: (Hymn 273, *CYH*)

"Lift up our hearts, O King of kings
To brighter hopes and kindlier things,
To visions of a larger good,
And holier dreams of brotherhood.
Almighty Father, who dost give
The gift of life to all who live,
Look down on all earth's sin and strife,
And lift us to a nobler life."

The topic

Ask your group to define the word "translate." They will probably come close to this definition: To turn into one's own or another language; to bear or change from one place, condition, etc. to another. Write your group's definition on the blackboard. Then present the following ideas.

One of the most exciting, important jobs that you can undertake is to translate the Bible. I don't mean translating it from its original Hebrew and Greek into English. That's been done many times before. The kind of translating I'm thinking about takes courage, nerve, and patience. That is to change the truths you read in the pages of scripture into acts. This is translating . . . translating Christian teachings into your life. Indeed this is the whole secret of Christian living.

On the board write your definition of "translating the Bible."

Our problem is to apply the Biblical truths to the problems that we face. This involves far more than just taking a verse from one of the sermons of Jesus and putting it into practice. Many of the most important truths of Christian living are to be found in the stories of Jesus and in the incidents that occurred to him. So we must be able to translate more than just the advice of a verse. We need to bear out its spirit.

The people who lived in Old and New Testament times looked and talked quite differently from us. But they had to deal with the very same problems that we face today. There was envy, hate, jealousy, injustice, bad temper, pride, cheating—and all the other sins. Problems between friends, parents and children, brothers and sisters, and nations cropped up, too.

In Biblical times God's messengers gave these people the spirit and advice with which they could answer these problems. The truths that were borne by those messengers remain as the teachings we should follow today. And, of course, we find their record in the Bible.

How can we translate?

To translate the Bible into life today we must know the truth of God in the "original." That is, we must read the scriptures.

It will not be possible for us to live the truths of the Bible if we do not know what they are in the first place. So we must set up some plan for reading the Bible regularly.

Some people like to read the Bible book by book. They select one book of the Bible, like Genesis or Mark, and read it from start to finish. Their goal is to cover at least a certain number of pages each day.

Others prefer to read the Bible by topics. They choose a certain subject like prayer. With the help of a Bible dictionary or a concordance, they look up all of the passages in the Bible that deal with prayer, reading them faithfully. Then, when they've exhausted all the

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passages on this topic, they select another subject.

Here display the Bible concordance that you have secured. Turn to a word like "youth," "baptism," "love," "anger," "child," or "cross," and let the group read through the passages listed.

Of course there are many other ways in which the Bible can be read systematically. Each person should select the one that will benefit him the most. He should then regularly follow that method.

In any method of Bible reading allow yourself enough time each day so that you can understand the Word without hurry or disturbance.

Now you might give the group copies of Luther Life, pointing out to them where they may find the monthly Bible selections, especially chosen for young people. Let your group also take a look at the "Daily Bible Reading" lists for 1955. Either at this point, or during your worship service, distribute the "Daily Bible Reader's Intention Card" for those who wish to use them. Explain the purpose of this card.

Study the Word

The second step in translating the Bible into daily life is that of studying the Word of God. Reading the Bible just for the sake of reading it does have its own returns. We must not, however, stop there.

It is possible—in fact, it is quite likely—that we might read the Bible and never know the real meaning of what we have read. You will find a very close relationship between serious Bible study and your ability to translate its truths into your life.

This kind of studying is best done with the aid of Bible helps. You can use commentaries, study guides, devotional booklets, and other Bible study helps. In these aids, prepared by qualified Bible scholars, you are told what the real meaning of a passage is. So you are able to gain a correct understanding of what you read in the Bible.

Now you might want to point out the commentaries, guides, and any devotional

booklets that you may have secured. Select a Bible passage and refer to the commentary, showing your group how highlights the verses with explanation.

Serious study of the Bible, of course must be done in a prayerful spirit. In this way the help of God himself is secured to discover the meaning of scripture. You can find no more valuable important aid than his.

Understand life

A third step in changing the Biblical truths into our daily conduct is to know the conditions around us to which we might apply these teachings. We must think about the situation until we figure out what teachings are the best to use in the matter. Then we can act.

In one situation you might decide that your best solution is to be just. Or you may want to use love. Or perhaps love and justice. Sometimes we should be tolerant. Other times we need to stick firmly to the letter and the spirit of the Biblical law.

In all cases you should know as much as you can about the situation before you decide on the best solution.

Then translate

When we have read the Bible, studied its truth, and know the situation to which we can apply our knowledge, then we're ready to act.

We want to keep in mind, however, that God's Word is real for us only in the areas of life in which we can act on it. You will find plenty of situations—total outside your influence—in which God's Word does apply. For example, Christian teachings hold good for our country's dealings with Russia and China. But you and I can't do much about this. We can only discuss and argue about it—not take action.

You will probably run into matters right in your own neighborhood to which God's truth could be applied. Yet you might not be able to help.

God's Word, however, applies to lots of matters where you can do something constructive,

How about when you and your friends have an argument? Or when an ugly rumor about a pal spreads its wings around your gang? Or when the crowd is thinking about an activity that will have a bad effect? Or when the kid across the aisle cheats on an exam? Or when your young sister or brother gets in your car? Or when Mom and Dad begin to nag at you? Or when a gang at school commits an injustice against a member of a minority group?

And you'll find a strong connection between God's Word and questions like the company you keep, being sincere, mission work, being honest, the books you read, your talk, your conduct, your feelings toward your neighbor, and public worship.

Bible study enables the "mind of Christ" to be formed in us so that we will be able to put his words into acts.

Translation of friendliness

Distribute copies of the Bible. Ask your group to turn to Luke 10:25-37.

Let's see how we can apply the story of the Good Samaritan to our daily life. Let's translate its spirit of friendliness into action.

Read the parable. Let the group follow along as you read it.

Then explain that you're going to dress up the drama in modern clothes—you're going to bring it up-to-date. If your group is small—and works together well—let all the leaguers participate as one unit. If, however, your group is large, divide it up into small groups of four or five young people. Then give the following three examples of situations around which they could write their skit. Each group prepares its own drama. If your

group prefers, it might write its own modern version of the story of the Good Samaritan.

This parable of Jesus stresses our opportunity to help those in need. You can find other truths in the parable—but love of fellowmen is a major emphasis. The command of Jesus is to love in the same spirit as did the Samaritan.

Now think of a person in your school who is lonely. He has few friends. When the gang gets together, he is usually left out. It may or may not be his own fault—but he is still lonely. He needs the love that Jesus sets forth as a part of the life of the Samaritan. You will be translating the Bible into your life if you can figure out how you can help this lonely boy.

Or think about a family in your community that is poor. Its members may need clothing, food, housing, medical care, or some other necessity. What help can you, or your league, or church give them? How would you translate friendliness into action in this case?

How about someone who has gotten into trouble? Usually that person is shunned, talked about, and is pretty unhappy. How can we show Christian concern for him? How can we help him stay out of more trouble? What sort of an ending would you write for a story like this?

Special projects

Have your league adopt a family, or one person, who needs love and friendliness. Carry out specific suggestions for being a good neighbor.

Collect material on groups in your community who need "Good Samaritan" help. These might be refugees, migrant workers, displaced persons, racial groups, minorities, and so forth. Decide on ways that you might assist them.

● A bulletin from the Library of Congress lists some new tongue-twisters to replace such old ones as "Peter Piper" and "She says she sells sea shells." Try them at your peril:

"Silly Sally swiftly shooed seven silly sheep. The seven silly sheep Silly Sally shooed shilly-shallied south."

"A haddock, a haddock, a black-spotted haddock. A black spot on the black back of the black-spotted haddock."—Quote.

Straight FACTS About Race

Prejudice is "a favoring or disliking
of one side of a question
for unfair reasons
or without full knowledge of the facts."

By Dorothy Drewes Satre

If you're the leader

As soon as you have accepted the assignment of leading this meeting, start looking in your local papers for items about inter-racial activities. You probably will find many accounts of meetings where people of different races are working together. You will find articles about people and groups who are trying to obey the law and the gospel by promoting good will among all people. Clippings would make a good poster.

Get a copy of Public Affairs Pamphlet No. 85, *The Races of Mankind* (20c) from the Public Affairs Committee, 22 East 38th Street, New York 16, New York. Or borrow a copy from your local library.

If you buy two copies you can cut one up to make very interesting posters out of the pictures in it. Otherwise, display your copy before and after the meeting.

You might also read and display the following articles: *The Lutheran*, December 29, 1954: "Christians Have Great Responsibilities,"

by Charles Malik; *Lutheran Woman's Work*, February 1955: "America's Race Problems as Seen from Overseas," by Roland Wolseley; *Saturday Evening Post*, February 19, 1955: "Southerners Will Like Integration," by Sarah Patton Boyle.

This is a topic that needs the earnest consideration of your group. Do not invite a person of a different race to present it unless you are an inter-racial group already. If you are going to examine your own hearts, do so had better be in privacy with your own friends and with God.

After you have done that, you can, if you wish, have another session to which you invite your friends of another race, but only for the purpose of discussing the problem of race relations. Do things with them as you would with any of your other friends. If you belong to the white race, be sure that Lutheran leaguers of other colors are included in your district, conference, and synodical doings.

If you are not white, make every effort to develop in your group a wholesome attitude toward those who are in the majority in this country. Do not stand off because you do not know how you will be accepted. Sometimes people in a minority group expect whites to go 90 per cent of the way, instead of 50 per cent.

Maybe you will want to discuss the following questions:

Are you embarrassed to be seen in public with a member of another race?

In your play or school life do you accept other boys and girls as equals, regardless of color?

Segregation has been called a two-edged sword. Why?

For a different kind of meeting try a "Segregation Day." At a university in a midwestern city during the recent National Brotherhood Week, the students held a Segregation Day: No blue-eyed blondes were allowed in

the library. Only people with freckles could ride in the elevators. All students over six feet tall had to bow to shorter ones. You would have to plan this carefully to fit your league. See how absurd you can get!

When you worship

CALL TO WORSHIP: Behold, how good and pleasant it is when brothers dwell in unity.

HYMN: "In Christ There Is No East or West"

267 CYH

PRAYER: No. 63 CYH

Students of many races and nationalities attend our United Lutheran Church colleges.



SCRIPTURE PASSAGES: Matthew 12:50; Galatians 3:28; Colossians 3:11; I Corinthians 8:12-13; Romans 14:10; Romans 12:9-10; and I Peter 2:17.

CLOSING HYMN: "Lord and Saviour, True and Kind" 261 *CYH*

PRAYER: No. 80 *CYH*

The topic

What color are you? Are you red? White? Black? Yellow? Brown?

What is your religious background? Is your family Christian or non-Christian? Are they Jewish or Buddhist? Do they worship a Great Spirit or many spirits? Are they Lutheran? Methodist? Roman Catholic? Orthodox?

From what country or continent did your family come? Asia? Africa? Mediterranean countries? Northern Europe?

You surely will not be able to answer "yes" to each one of those questions. And perhaps you can't answer "yes" to any of them. Taken as a whole, however, our Lutheran church could answer "yes" to all of them. Some of our fellow-Lutherans are red, some black. Some were Jewish, some Catholic. Some came from Africa and some from China.

How do you feel about the people who are different from you? Do you judge everyone in the group by two or three people with whom you don't want to be friends? Are you willing to be judged that way in your particular group? Or do we say, "But I'm not like that." This is a good time to remember that Christ said, "So whatever you wish that men would do to you, do so to them."

How do we differ?

Now let's look at how different we really are.

We know that there are different types of blood. We also know that all the races in the world have these same blood types. Your blood type may, for instance, be the same as a South African and yet differ from that of your parents. If you need a blood transfusion, the color of your donor's skin doesn't matter. Only that your blood and the donor's are the same type is important.

We know that people differ in intelli-

gence. These differences, however, occur *within* every racial or religious group. They may be due to birth, to accident to care in up-bringing, or to social conditions. Each race claims its share of people with low-grade intelligence and its share of brilliant minds. Most of them, however, fall into the great bulk of people between these two extremes, regardless of our color.

It has been proved that when given equal opportunities, black children learn just as quickly and just as much as white children. When Negroes are given better chances for living and learning, they score higher in I.Q. tests than whites with less fortunate backgrounds.

Even the size of your brain has nothing to do with your race or religious group. The best scientists are unable to examine a brain and discover the race to which its owner belonged.

We know that people differ in abilities. This springs partly from the opportunities opening to us in our childhood and youth. If your parents, for example, spent piles of money on your education, you are apt to get better training. If you live in a clean, healthy surroundings and eat plenty of nourishing food, you will be able to absorb more training and be better able to use it.

On the other hand, when schooling is inadequate, when children live in unsanitary homes and are badly underfed, then they simply do not get enough of the right kind of education and training. So they may seem to be less able and less intelligent. That 12-year-old may be playing by the highway because we have not given his community good school facilities, not because he cannot study.

Our country has tackled a new pr-

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am to resettle American Indians in recent years. Most of our Indian reservations are so over-crowded that they cannot support the populations concentrated in them. So the Indians are being given the chance to learn trades and take jobs in cities. Reports of their adjustment confirm what has always been known—and often overlooked—that Indians are intelligent, neat, diligent, skillful, and industrious. "Nothing is too fast for a well-trained Indian."

Your circle of friends

We know that people differ in character. These variations occur, too, *within* the races. Each of us could name boys and girls who cheat and lie. No matter how we try to "put a charitable construction upon all their actions," we cannot respect them. Chances are that these boys and girls wear the same color of skin as ourself.

On the other hand, we all know fine, honorable boys and girls whom we're proud to call friends. For most of us, they will be of our own color because families tend to live in communities of their own kind. The point is—whether you live on an Indian reservation, in a Japanese colony, a German community, a Negro neighborhood, a Spanish area, or a Scandinavian community, you can spot different kinds of character right in your own circle.

Look-alikes?

We *do* look different! But do all the white people you know resemble each other? Or do all the Negroes? Of course not!

Our appearance stems from many things. Jewish people, for instance, have been driven from one country to another for centuries. So they tend to resemble the Gentiles among whom they live. There is no such thing as a "Jewish" race; there's a religion. You can find Chinese Jews, East Indian Jews, and Ethiopian Jews who cannot be distinguished from their fellow nationals of other faiths.

Actually people who live together become accustomed to looking at one an-

other. So people of different appearances seem strange to them.

Tall people and short people inhabit every corner of the world. The color of our skin is determined by the amount of certain chemicals present.

We know that God created man. And nothing in the Bible, states that Adam was a white man. Since light-skinned people lived only in northwest Europe until they spread out over the earth, it is almost certain that Adam had a darkish kind of skin.

Knock out your prejudice

Webster defines "prejudice" as "a favoring or dislike of one side of a question for unfair reasons or without full knowledge of the fact." This really means that race prejudice can exist only in a person who is unfair or ignorant. We cannot be born with it. Race prejudice is something we have acquired along the way.

If we have acquired a bad habit of any kind, we must really work to overcome it. If you bite your nails, for instance, you know you must rid yourself of that habit. If you find yourself thinking ill of any group of people, you must force yourself to break the pattern. The difference is that with the nail-biting you will have the help of your family. With race prejudice, you may have to help your family. If you have learned to think for yourself about the subject, you will be able to help others think clearly.

First of all you must never feel superior. There is no superior race. If the Nordics, who are not a race, really are superior, as the Nazis claimed, history would have no records of superior civilizations among other people.

"When our white forebears in Europe were rude stone-age primitives, the civilizations of the Babylonians and the Egyptians had already flourished and been eclipsed. There were great Negro states in Africa when Europe was a sparsely settled forest. Negroes made iron tools and wove fine cloth for their clothing when fair-skinned Europeans wore skins and knew nothing of iron." (*The Races of Mankind*)

When Marco Polo visited China just as Europe was emerging from the Middle Ages, he found a civilization compared to which Europe was a frontier country. What really happens is that knowledge and inventions are traded back and forth. When great opportunity for the trading of knowledge arose then has come the greatest contributions to human knowledge. Displaced, persecuted people frequently make outstanding contributions to the science and culture of their new homeland.

Prejudice feeds on fear

Secondly, you must never be afraid. Race prejudice feeds on fear. White people are afraid that someone of another race will work for less money and therefore get their jobs. Negroes fear that when jobs are scarce, white men will displace them. People are afraid that they will be dominated by another race. They say, "O yes, Joe's all right. But if he moves into our neighborhood or comes to our church, there will be others like him and pretty soon we will have to move out." The American Indians found that to be true: The whites moved in and finally pushed them into reservations.

Learn to take a proper pride in your own ancestry. If you belong to a racial group that in this country is a minority, remember that in the world the whites are a minority. Find out all you can about the stock from which you have sprung and the country or continent from which your ancestors came. Learn to know its culture. Discover how some of that culture has enriched the American way of life. A person with Indian ancestry can help by his own attitude to increase the

regard of others for his race. Every person studying this topic will find something to be proud of in the history and culture of his forebears. The story is told that on a plantation in the early part of the 19th century one slave was noted for his splendid upright carriage and his kindly manner. No matter what happened, his shoulders never dropped and he was never unkindly. One day a friend of the plantation owner commented upon it and received the reply, "He never forgets that he is the son of a king."

We too are sons and daughters of King. This King made all peoples of the earth. He permitted them to live under varying conditions that altered their appearances and developed different languages. So each of us must think of people as individuals, to learn to know them as people, to discover the true facts about them and understand them. We must keep from our hearts any sense of racial superiority, any feeling of racial fear.

When we look at a person we must see his heart, not his color. If he does not know Christ, we must help him to know Him. The congregation that has room for prejudice is admitting that its members are unfair and ignorant. (See definition of prejudice!) This is true whether it is a German congregation making Frenchman unwelcome or a white church excluding Negroes.

Luther leaguers can change that attitude. Our King has given us the commandment of love. If we pray for others, our hearts will be filled with love for them so that we can see the difference between us and make them work for the Kingdom of God.



● Once in London during the war I asked a group of young people if they would answer a question quickly, without reflection. "Okay," they said. "The question," I said, "is this: Do you think God understands radar?"

They all said, "No," and then, of course, roared with laughter as they realized how ridiculous the answer was! But the "snap answer" showed me what I suspected—that *at the back of their minds* there was an idea of God as an old gentleman who lived in the past and was rather bewildered by modern progress.—J. B. Phillips.



At the last supper, Jesus was celebrating the Passover festival with his disciples.

Why the Jews Do What They Do

By Richard M. Bennett

To the leader

With careful preparation, this topic can provide one of your most interesting programs. A variety of audio-visual materials is available to illustrate your presentation. Some of them are listed below.

Perhaps you can borrow from Jewish friends symbols of their faith to display as they are mentioned. You could pass around copies of the free booklet listed below.

Why not invite a Jewish friend to join your meeting and answer questions?

If practical, plan a trip to a Jewish synagogue or temple. Make arrangements well in advance with the rabbi. Such trips are usually welcomed, and the rabbi will be glad to explain the symbolism. Or perhaps you can arrange for your group to attend a synagogue meeting.

Go to the library and check out any of the books listed below. All of them are generously illustrated with photographs and drawings.

Look up the important words given in the topic in your dictionary: Synagogue, gentile, Torah, Talmud, Sabbath, rabbi, kosher, Passover. Consult an encyclopedia for further details.

Audio-visual aids

A kit of Jewish religious objects with mimeographed explanation of each item is available on free loan basis to churches from *Christian Friends Bulletin*, 343 S. Dearborn, Chicago 4, Ill.

Illustrated booklet, *Your Neighbor Celebrates the Jewish Holidays*, is available in quantity from the Department of Inter-religious Cooperation, Anti-Defamation League of B'nai B'rith, Chicago, Ill.

A sound movie based on this booklet is available through Religious Film Libraries. Title is *Your Neighbor Celebrates*, 28 min., rental \$4 (color \$6.50). Another sound movie showing synagogue life 2,000 years ago is *The Synagogue*, 22 min., rental \$6, R.F.L.

Filmstrips, available through the United Lutheran Publication House, include: *The House of God*, *American Religious Holidays*, *The School*, and *The Synagogue and Passover*. all available for 90c rental each.

Source books

One God: The Ways We Worship Him. By Florence Mary Fitch. Lothrop, Lee & Shepard Co. \$3.

Our Neighbors' Churches. By Theodore G. Tappert. Chapter 11. Muhlenberg Press. 1945.

Why Do They Do This? (Jewish Customs) No. 17. Westminster Press. 1945.

The Story of Jewish Holidays and Customs. By Dorothy F. Zeligs. Bloch Publishing Co., Inc., New York.

Worship materials

HYMNS:

"God of our Fathers" CYH 163.

"I Love Thy Zion, Lord" CYH 152.

"O Zion, Haste" CYH 266.

SCRIPTURE: Deut. 6:4-9; Ex. 20:1-17; Rom. 1:16.

PRAYER: No. 79, page 379, *Christian Youth Hymnal*.

The topic

BILL SMITH had been wondering ever since Christmas about that Jewish family down the street, especially since Aaron, his school chum, was a member of that family. Why, they didn't even have a Christmas tree. And more than once he had heard them mention this strange word, "Hanukah." What was all about?

Since some 5,000,000 Jews—about half the Jewish population of the world—live in North America, we want to know about their unusual customs and holidays. Out of Christian love for those who do not have the same religion as we do, let us try to develop a better understanding of our friends of the Jewish faith. We can do this by taking a closer look at the life of a Jewish family.

Three groups

Our Jewish neighbors may belong to one of three different groups in Judaism: Orthodox, Conservative, or Reform. Orthodox Jews follow the religious observances very carefully, devoting much time and thought to their religion. Conservative Jews modify some of the observances. Reform Jews change them to a still greater extent. God is sincerely worshipped by each group in its own way.

Time magazine reports that "in the last 10 years, Reform Judaism, the liberal wing of U.S. Jewry, has more than doubled its membership." Orthodox Judaism still claims the majority of Jews as its members.

For all Jews, the Old Testament is the Bible. They place special emphasis upon the Pentateuch (the first five books of the Bible), which is called the *Torah* or Law. The Jews have no creeds. But our

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purse there is a basic belief in one God, and they regard themselves as the "chosen people" of God.

In modernizing Judaism, the Reform group discarded the Orthodox belief in the coming of a personal Messiah. They substituted for it an expectation of a Messianic or golden age of peace, prosperity, freedom, and social justice for all people. Sabbath observance was relaxed. English was substituted for Hebrew in public worship. And organs were introduced into synagogues (the churches of the Jews) to accompany the singing.

Conservative Judaism serves as a compromise between Orthodox and Reform Judaism. "Without returning to the strict observance of the Law which is characteristic of Orthodox Jews, Conservative Jews retain many Sabbath regulations, observe the major dietary customs, and use some Hebrew in synagogue services."

In the Jewish home

But what are the customs of the majority?

Family life is bound up with religion to a great extent in Judaism. Naming a Jewish boy is part of a ceremony held for him when he is eight days old. This ceremony has a meaning something like that of baptism for the Christian baby, although there are no sacraments in Judaism (see Gen. 21:4).

A girl baby is named at a synagogue service a few days after birth. The father is asked to come forward, the Torah is read, and a special prayer is offered in the girl's honor. Male children are "circumcised" in adolescence.

For many Jewish families the food that they eat must be *kosher* or ceremonially clean. These diet laws date back to Old Testament times. Pork and its products are forbidden. Food from certain other animals may not be eaten either (see Leviticus 11). Animals and fowl must be slaughtered in a humane manner according to prescribed rites. This is done by a butcher especially trained in the Jewish law.

Meat may not be eaten at the same meal with dairy products. In *kosher*

homes there are two sets of dishes, cookware, and utensils so these two kinds of food can always be kept separate. Many of the laws such as the washing of hands came to be observed because Jews considered cleanliness next to godliness.

The Sabbath

For Jews the holy day of the week is the Sabbath—Saturday rather than Sunday. The Sabbath begins at sundown on Friday (when as many as three stars can be seen on clear days), and continues to sundown on Saturday. The strict laws for this day set forth in the Torah are observed. No work may be done during this period. The stores of Orthodox Jews are closed. Travel, except for a limited distance on foot, is forbidden. Enough food is bought and cooked beforehand so that no work needs to be done on the Sabbath.

In the strictest Jewish homes not even an electric light may be switched on, since Jewish laws forbid the kindling of fires on the Sabbath. Lights are often turned on before sundown, or a Gentile may be hired to do what a Jew is forbidden to do.

The Sabbath is also observed by various family religious rites, which include all the family and often feature the lighting of candles. Special ceremony accompanies the Friday evening meal which ushers in the Sabbath. This includes the blessing of a cup of wine with the *Kiddush* (prayer) recited by the father.

Pious Jews recite prayers and offer blessings on many prescribed occasions—before dressing, before washing, before turning on lights, before eating, upon seeing a flash of lightning.

The Synagogue

The synagogue is the assembly place for the people to worship on Saturday morning, and sometimes also on Friday evening. Normally there is no instrumental music, a cantor leading the singing. Women sit apart from men. The men wear hats during worship. To them this is a sign of reverence and respect. (Hats are not worn by men of the Reform group.)

The service is conducted by a rabbi (equivalent to a Christian clergyman) in strict conformity with the ceremonial requirements set by tradition.

The rabbi is allowed to marry. He usually does not wear clothes that differ from those of the men in his congregation.

Here is a description of the interior of a synagogue:

At the front of the worship room of the synagogue is a platform, in the middle of which is a reading desk. On the back wall of the platform is the Ark, a cabinet in which the scrolls of the Torah are kept. The lettering on the scrolls must be perfect in order to be considered fit for synagogue use.

Over the Ark hangs the Eternal Light, the *Ner Tamid*, which is never allowed to go out. Often two stone tablets are seen over the Ark or elsewhere in the synagogue or on the outside of the building. They are symbols of the Commandments as originally given to Moses.

The Shield of David, a six-pointed star, is also frequently used. It is used decoratively in the synagogues, very much as Christians use the cross. (Reform Jews often call their house of worship temples.)

These synagogues, or local Jewish congregations, are governed by the male members, who elect officers, control finances, and call rabbis. Each synagogue is entirely independent. Jews, however, often act in close cooperation to raise money for national Jewish welfare funds and other similar purposes.

Bar Mitzvah and confirmation

"Beginning at the age of six, the Jewish child is taught the Hebrew scriptures and the symbols and ceremonies of each religious festival. Instruction is given by his parents, by a private teacher, or in a religious school. This training prepares a boy for the most important day of his life, the Sabbath following his 13th birthday. Then he becomes *Bar Mitzvah*, a "Son of the Commandment." Now he gradually assumes the full duties and responsibilities of a man. He will fast and pray and go to the synagogue as his father does.

"He receives many beautiful *Bar Mitzvah* presents, among which are the

tefillin. These are two little square boxes (*phylacteries*) beautiful in workmanship to which are attached narrow black straps. One he twines around his forehead and the other on his left arm during morning services, thus dedicating his thought and his actions to God."

He also receives a *talit*, a silk or wool blue and white prayer shawl, with tasseled fringes at the corners (see Numbers 15:37-41). The *yarmelke* is a black silk cap. These items for personal prayers are kept in a velvet bag (*Mogen David*.)

On his confirmation day the boy's family goes proudly with him to the synagogue. Here, during the course of the service, the boy is called to the reader's desk to read. Sometimes he is asked to make a brief speech. When the service is over he receives congratulations and with his relatives returns home for further celebration.

Reform temples provide a confirmation service for both boys and girls. It does not necessarily occur at the time of the 13th birthday, but when the young people are best prepared for it.

The Jewish holidays

There are two "high" holy days and other lesser holidays kept by those of the Jewish faith.

Rosh Hashanah, meaning "beginning of the year," is the New Year's Day of the Jewish religion, and is celebrated in the autumn. At a stirring moment in the synagogue service the *shofar*, a trumpet made from a ram's horn, is blown.

New Year's is one of the most solemn days of the whole year. On that day Jews pray in special prayers that the Kingdom of God will be accepted by the whole world. Orthodox and Conservative Jews celebrate the holiday for two days. Reform Jews keep it for one day only. Part of the home ceremony, which boys and girls enjoy the most, is the eating of apples dipped in honey. Something sweet is eaten with the hope of enjoying sweet or happy New Year.

Yom Kippur is the most solemn hol-

ay of the Jewish year, and also occurs in the fall, 10 days after *Rosh Hashanah*. It is the Day of Atonement for sins. These days, including the holy days, are the 10 days of penitence. On *Yom Kippur*, from sunset to sunset, none eat except boys and girls under 13 and invalids. Fasting and not working allow the people to spend the entire day in prayer and worship.

Succoth, the feast of Booths, comes in the fall, near Thanksgiving time, and is considered the Jewish Thanksgiving Day. Some Jewish families still build and decorate, with branches and fruits, booths in which they eat their meals for a week. The feast is held in memory of the times when the Jews, guided by God through the wilderness on their way from Egypt to Palestine, had no permanent homes.

Hanukah is the Feast of Lights. It is celebrated by Jewish boys and girls for eight days at about the time that their Christian friends celebrate the Christmas holidays. During that time, the *Hanukah Menorah*, which holds eight candles plus the kindler, stands in the window of a Jewish home. Jews exchange gifts and enjoy games and good food, including pancakes, the special *Hanukah* food. This feast commemorates the rededication of the temple at the time that Judas Maccabaeus freed Palestine from the Syrians. Children put on masquerades and plays to illustrate the story.

Purim is another festival that is a favorite of the children. It comes at the

beginning of spring and commemorates the ancient victory of the Jews over the hated tyrant, Haman. The story of Esther and Mordecai is told. Specially baked Haman tarts are served at parties.

The *Passover* comes near Easter. Jesus made his first trip to Jerusalem during passover time at the age of 12. The Passover is a festival of liberty which commemorates the deliverance of the children of Israel from Egypt. Moses commanded the Jews to repeat their ceremonial Passover meal each year in order to remind them of their escape from the land of bondage.

At that time unleavened bread (bread not baked with yeast, called *matzoth*) was eaten, because when the Jews fled there was no time to wait for bread to rise. So it was eaten without being leavened. The idea was and is that anything can be endured if liberty is at stake.

The *Seder*, the most wonderful meal of the year, is served with great ceremony on Passover Eve. The last supper of Jesus was a *Seder* feast. Thus the communion service of Christians is related to the Passover and *Seder*.

Shevucth, the Feast of Weeks, is celebrated seven weeks after Passover. It is harvest feast of thanksgiving and commemorates the giving of the Ten Commandments.

Thus in feasts and holy days, customs, and symbols, observed both in homes and synagogues, the Jewish people attempt to worship God to their utmost.

● My son Sam came home from his first day at school (after we moved to India) and said, "I was the only white boy there. I only hope that if these Indian kids came to my school in America, they'd be treated as well."

—Chester Bowles.

● Writing in *Good Housekeeping* about her father, Fulton Oursler, April Oursler Armstrong recalls that he once caught her slushing through piles of comic books.

"I think it might help me appreciate other things if I read some bad literature," I alibied solemnly.

"I can still see his smile. Really? Tell me, how many bad eggs do you have to eat before you appreciate the taste of a good one?"

"I quit the comic books that night, even though I had secretly planned to defy him if he forbade them."

Let's Play!

By PAUL L. HIMMELMAN

Recreation is fun. But it also has a serious purpose. Keep this planning session on a high level.

This can be fun

This session is a chance to change the pace of your Luther League. It should be in the form of a workshop in which the group plans its program of recreation for the remainder of the summer and for the early fall.

The Luther League of America has recognized the value of recreation. It has even made recreation one of the five fields of emphasis in its five-divisional program.

Recreation is fun. But it has a serious purpose. This workshop, consequently, should be kept on a high level. With an eye to developing the total personality of the leaguers and to meeting the special needs of individual members, the recreational program for the coming months should be hammered out.

Allow plenty of time for discussion of the various ideas suggested by the leaguers. Help them to set standards for their recreation and then to judge their plans against these standards. (Additional help is offered in the "Advice for Advisors" section in the front of this issue.)

Make it interesting

The leader may prefer to present the information contained in the topic first. It would then be appropriate for him to lead the group in deciding what the purpose of recreation in the Luther League should be. The leader should have thought this through thoroughly before the meeting. At the session he should pull ideas out of the leaguers, presenting his own thinking only when the group gets stuck.

After the group has listed on the black-

board its ideas about recreation in general, then it can proceed to work out definite plans for specific dates in the summer and fall. Perhaps you will prefer to divide the league into committees, with each assigned to plan league recreation for a particular month. Of course the chairman of each committee will report its plans to the entire group for further discussion and for change.

Worship suggestions

HYMNS: "Praise We the Lord Who Made All Beauty" CYH 97

"Lord of Health, Thou Life within Us" CYH 99

"Jesus Calls Us: O'er the Tumult" CYH 251

SCRIPTURE: Mark 6: 30-32. Jesus and his disciples seek leisure and rest.

PRAYER: No. 42, page 370, CYH.

The Topic

Do you close shop in your Luther League every summer?

"Oh, Jim goes to the lake all summer . . . and Sue goes to a camp . . . and Bert goes to his grandpa's farm . . . and Betty helps with her neighbor's kids. So there's no use trying to have a program this summer!" Does that sound familiar to your gang? Or is it rather? "Mr. and Mrs. Young, our advisors, need a rest from us all summer." Or, "Pastor John gave us all year and has other things to

to in the summer months."

Many of our leaguers take a vacation when it's really no time for a vacation.

In reality, the Luther League needs better things planned for it in the summer than during the school year. There are too many activities to keep us occupied and working at school and church during the September-May period that it is often hard to get a better-than-par response in league activities. But summer vacation time is a choice time.

A few, it is true, will have their vacation time pleasantly and profitably planned. But, take the percentages. The majority of leaguers will have at least three-fourths of vacation time really free.

Plan for summer

The tendency for most leaguers is to have a picnic or two, or when the gang can get together to go for a swim. The wise league and advisor will plan the summer program before summer is near. Have the whole summer scheduled. Really publicize it with posters in prominent places in church and posters for each kid's house. Tell the what, and when, and where of this lively program.

Recreation with a purpose

This planned program shouldn't be just to keep the gang busy, either. Recreation can give us many lessons in Christian living and develop personalities that shine in doing the Lord's work.

There's a much greater opportunity for a varied program in the summer than in the school months. In the winter the program is almost limited to what you can do in a small room in the church. But summer gives us the privilege of so many things that can help us learn to know one another better, to become much more at ease with a group of other young Christians, and to learn how to share the love that is ours as children of our Lord.

A few tips

Once a group sits down to plan vacation recreation—it will find more things to do than it can possibly squeeze in during one summer. A few of the boys will want to play softball all the time and a few of the girls will always want to get a sun tan. But remember—the program that includes something of definite interest and value for everyone is the only worthwhile one.

Here are but a few things that can be really fun: 1) Planned picnics and swimming parties. 2) Hikes to interesting spots with an outdoor meal cooked on a fire. 3) Visits to historic spots, or spots of natural beauty, or museums, planetariums, etc. 4) Ball games and outings with other leaguers and fellowships with other churches. 5) Planned family parties.

Recreation that helps others

A good league will also include in its summer recreational program projects that are lots of fun but also very helpful. For instance, did your league ever take care of mowing the lawn for a widow of the church or paint the house of an elderly widower? Did you ever help some farmers out during their busy harvest season? Did you ever think to have a good time cleaning up the church or the church yard or having a definite work project around the church during the summer? These and many other suggestions of the same type that could be offered are really suggestions for fun and play that the whole league could take part in with results that would be beneficial to many.

Well-rounded program

No matter what type of a program you set up, you'll certainly include devotions. Reading the Bible and praying together in an out-door place seems to add to the feeling of the nearness of God. You can have the devotional program with any type of program you decide upon.

A good summer program will give new life and purpose to your league. It will give your young people something worthwhile to do. Vacation need not be a boring, lazy, worthless time.

• The Rev. Paul L. Himmelman is pastor of the Church of the Good Shepherd, Erie, Pa.

make scripture reading a habit

By ROBERT STACKER

*christianity, in simple terms, is friendship with God
the more time we spend with God, the closer friends we can be*

The topic

Recently a 90-year-old Christian woman died suddenly at noon. Even at this great age she was still reading her morning devotions regularly. If the light fell directly on the page, she could make out the words with her reading glass. When they found her Bible, the scripture calendar page in her book of devotions was in the right place in her Bible for the day she died. She had had her morning watch with God on the day on which she died at noon.

Perhaps a 90-year-old person has more time for such things than a busy 14-year-old youth today. However, this had been her lifelong practice. She began it when she was a girl. It must have been worth doing, because she did it for almost a century.

There are thousands of earnest Christian young people these days who know from their own experience the value of this practice. "I get up in the morning in time to have a quarter of an hour with God," one of them says. "In the quiet of my bedroom I usually read a chapter from the Bible. After listening for God's voice to me in that reading, I read a hymn, or a bit from the catechism, or a psalm. I follow this with a careful prayer. Then fastening some thought from my Bible reading in my mind for practice and testing that day, I begin the day."

This is as natural as breathing for the Christian. It is only doing what a person who loves his Lord wants to do. Jesus himself gave us an example. Although his life was so busy he often didn't have time to eat his meals, he still kept up those quiet times apart with God. They gave him strength

enough for his hard work. When he seemed most weary, he would go off for those quiet watches with God and then come back fresh and strong.

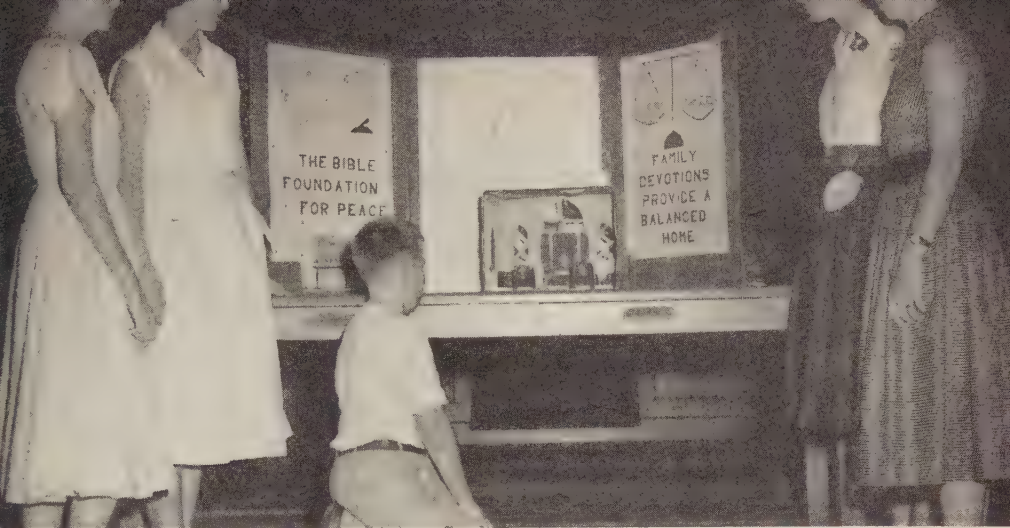
Is it really necessary?

Perhaps you have never done this, and you don't feel up to it now. It is all right for those who want to go that far in Christian activities, but you are not planning to become a minister or a missionary. Is it really necessary for the average Christian girl or fellow?

Look at it this way. Private devotions are a way of cultivating our Christian growth. Can God help us grow without our cultivation of such practices? A wild rose bush has a certain beauty to it. It has pretty blossoms, but they are small, frail, few, and short-lived. When we see a gorgeous, cultivated rose, we have no eyes for the wild rose. The cultivated rose blossom is full, fragrant, strong, and wonderfully colored. On a friend's anniversary we would never think of sending a dozen wild roses, but we might send a dozen American beauties. What makes the difference? Long cultivation! God makes both rose bushes grow, but what a difference cultivation makes! Private devotions are the cultivation of Christian faith and life.

Isn't church enough?

Some think that church services, Sunday school, and Luther League ought to be enough. But I have a neighbor who plays the trumpet in the school band. He doesn't think it is enough just to play with the band once or twice a week. Every morning at breakfast time he can be heard practicing on his trumpet. If he didn't, he knows that some other trum-



Intermediates at LLA conclave look at display stressing importance of Bible reading.

eter who is willing to spend time daily with is trumpet would take his place in the band.

A student does more than attend classes in school. He does homework daily at home. He can learn more in school because of his private studies at home. Our participation in church, Sunday school, and Luther League comes to mean more to us as we spend time daily with God in private.

Is it for youth?

This is all right for grown-ups who know how to go about such a practice, some may be thinking, but how can a teen-ager manage it? Wouldn't it be more profitable later when we are adults?

Life's most important decisions, however, face youth. What shall I do with my life? What kind of person should I date? How much schooling should I plan for? What habits shall I build up for my life? These decisions will not wait. We need God's guidance in them. Daily personal worship will help us to find God's leading.

Too many of us have a higher opinion of our own Christian qualifications than we ought to have. Because we have been raised in a Christian home and go to Sunday school and church, we feel that we have Christian living pretty well in hand. But the worst fear of an athletic coach is that his good team may grow overconfident. Because Christians grow overconfident of their ability to live a good life, they neglect practices for their spiritual growth.

That's why Martin Luther wrote the *Small*

Catechism. Church members of his day claimed they were good Christians and yet they didn't even know the Lord's Prayer, the Ten Commandments, or the Apostles' Creed. So he prepared the catechism for families to study *in their homes*. Through this daily practice at home they could grow in Christian knowledge and faith. The same benefits can come to the person who builds a quiet time with God into each day.

Strong advantages

Christianity in simple terms is friendship with God. The more time we spend with God, the closer friends we can be. He has many wonderful things he wants to do for us, but he can't do them unless we trust him and love him enough. Church services and Sunday school help us to trust and love him more. But they are not enough. If we add to them a daily conference with God, we shall grow into a much deeper friendship with him. Then he can lift us up to levels of living where his courage and truth and love shine out through us.

Another advantage of private devotions is in helping us to live by God's will. Sometimes God's will seems very distant from our daily decisions. Should I deliver Sunday papers if it interferes at all with Sunday School? Why should I be honest in school tests when others cheat? How can I decide what kind of life-work to prepare for? Should I go to the school basketball game or to the junior choir rehearsal at church?

God has guidance for us on all such prac-

tical matters. His leading will bring us to happiness. It is not always easy to find his desire in the matter, though. We must spend much time listening to him speak to us through the Bible and then bring our problems to him in prayer. Gradually we discover his way, and when we do, nothing can compare with it. Then we feel well repaid for the time spent in those daily conferences with him.

Then, too, private devotions help us to become more like Jesus. Just being with a noble person constantly draws us into more of his likeness. We show more interest in things he is interested in. We borrow his expressions in our conversation. We copy his mannerisms. We approach things the way he would approach them.

So it is when we spend more time with Jesus. We become interested in the things he is interested in. We think of things in the spirit with which he would think of them. We live more as he did. There is no shortcut to this goal. Daily fellowship with him in prayer and Bible study gradually brings us there.

It takes two hands

Sally is almost always in church on Sundays. She likes to come to Sunday school. When officers were chosen at Luther League, she was chosen secretary. She is considered popular and promising at the church. However, she has never developed the practice of daily Bible reading and prayer at home.

Sally's brother, Bill, is of a different type. Many times he is careless about attending church. He doesn't seem to appreciate Sunday school. He feels he gets more out of reading a chapter from the Bible at home each day, followed by prayer. To him it takes the place

of the church.

Sally and Bill are both like a person with only one hand. Public worship and private devotions are the two hands with which a Christian receives God's blessings. We can receive more in two hands than in one. Why do we try to live one-handed?

Questions for discussion

1. How does one get to be good friends with another person?
2. What is Sally missing that Bill is finding, and what is Bill missing that Sally is finding?
3. What if a person were thought queer by his brothers or sisters for keeping a morning watch with God?
4. What would you say would be the biggest obstacle for most people to overcome in setting up their own program of daily personal worship at home?

Worship

CALL TO WORSHIP: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come into his house and eat with him, and he with me."

HYMN: "Pass Me Not, O Gentle Saviour," *PSH* 207 or "Father of Mercies," *CSB* 17

SCRIPTURE READING: Mark 4:1-20

PRAYER: No. 34 *PSH*, page 28

OFFERING

HYMN: "Lord, Thy Word Abideth," *PSH* 111
CSB 168

TOPIC

LORD'S PRAYER

ADDITIONAL BIBLE READINGS: John 8:31-58
Daniel, 6:1-28, John 4:4-24, Romans 12:1-21.

let's plan our daily devotions

how do we avoid the usual pitfalls?

The topic

"If I were to try morning devotions, I would be unfair to God. The morning rush to school is too hectic. If I tried it before going to bed, I would run into some late

nights and start skipping it. Anyway, our house is too noisy for a quiet time with God. We don't have a good place for that."

So the difficulties begin. Taken all at once, they chill enthusiasm for it. But let's face

• Dr. Robert Stackel was recently selected to direct the United Lutheran Church's program of evangelism. Previously he was pastor of First English Church, Pittsburgh, Pa.

them one by one. Are you willing seriously to consider the practice in your personal life? All right, then, let's tackle the problems one at a time.

When should we do it?

There are two times in the day when we seem to feel closer to God than at other times—the beginning of the day and the end of the day. Perhaps that is because we can be by ourselves at those times ordinarily.

How shall we choose between the two? But must we choose? Why not use both? At the beginning of the day we can thank God for his care for us during the night and pray for his guidance during the coming day. At the end of the day we can thank God for his many mercies during our waking hours, confess our sins and ask his pardon, and pray for his love to keep us during our sleep. Many Christian believers do this daily. They may also open and close each day reading a chapter from the Bible.

If one of these two periods has to be short, then make the other longer. Which one is to be the longer session depends on several factors. A very important factor is which time influences our daily living more. We want our conference with God to be more than a pillow on which to fall asleep. We want it to change our daily life and give us power over sin. Try it in the morning for two weeks. Then try it in the evening an equal length of time. Which one keeps God's Word in your thinking more?

How long does it take?

No deep conference between man and God can be by clock. Nevertheless, there are limitations upon our time. Fifteen minutes a day should be the very least we would want to give our God. Five minutes can go for Bible reading, five minutes for fitting its truth to our life for that day, and five minutes for prayer. If we give it our very best, we shall find ourselves wanting to give it more and more time, because it helps us so.

But who could ever spare 15 minutes from the mad morning rush between rising and school? Those who rise 15 minutes earlier than they now do could. Would that mean retiring 15 minutes earlier to bed the night

before? If it opened for us a whole life with God, wouldn't it be worth it? Or, perhaps we can gather 15 minutes from other unnecessary activities of the morning. Try it! Make some drastic changes if necessary. Just try it with all your heart.

Once you start, beware of ever missing just one day. Every person who has fallen out of the habit of attending church started out by missing just once. The once became twice, then three times.

Let something else suffer, but keep this conference with God. Be sure of this, that God will never fail once to meet with you as long as you draw aside to meet with him.

Where's the best place?

When Jesus went to the Garden of Gethsemane for prayer the night before he died, the scriptures say that he was accustomed to going there. Apparently this was a particular spot which it was his habit to seek out when he wanted to be alone with God. Each of us can have his own Garden of Gethsemane. It may be a particular corner of our bedroom. It may be a chair in a spare room. It may be a place in the parlor when others are not around. In the summertime it may be in the yard or on the porch. It is well to keep the same place as much as possible, for then we associate that place with our fellowship with God.

Make sure that it is as free from interference as possible—away from the radio, television, family conversation, and other distractions. We don't want God listening with only one ear when we pray to him. He doesn't want us listening with one ear when he talks to us. It is helpful to add Christian atmosphere to the place of prayer. A Christian picture hanging on the wall, a small cross on the table, a prayer book, a Bible—all these can help to make God seem more real and near.

It is not necessary to keep our private devotions a secret from others where we live. When the door is shut at the accustomed time, they may know we are in conference with God. This knowledge will encourage them to do likewise. As each member of the family has a personal session daily with God, the atmosphere of the whole home will be changed and Jesus can be truly present with that family.

Handling distractions

No matter how hard we try, distractions will come into our quiet time with God. Someone will shout to someone else in the house. A honking auto horn may sound outside the window. Children at play outside will call to one another. Our mind may wander, even

without any outside noise. What can we do when distractions tease us away in our attention?

1. *Try reading aloud.* This will help to focus our attention upon what we are reading. It can be in a soft voice or in whispers. We can pray likewise to God. The mind does not wander so easily under these circumstances. However, this is only for occasional use, unless its regular use for some reason is desirable.

2. *Build a devotional thought around the distraction.* If it comes during prayer or meditation, we can make use of it. When the morning sun beams through the window upon us as to make us conscious of it, we can pray, "O God, warm my heart with thy love, I pray thee, and light my way today so that I may walk in thy path." If an auto starts up in a neighbor's garage, we can pray, "Dear Lord, start up my love for thee this day, that I may perform thy will because I love thee." If a bird sings in a nearby tree, we can pray, "O Father, as the birds sing thy praises, may I, too, praise thee today by remembering thy Word and practicing it."

3. *Do something unusual to make God's presence real.* A certain Christian seemed to lose touch with God in his prayers. He was praying, but he couldn't feel sure in his heart that anyone was listening to his prayers. When he laid the problem before his pastor, he was advised to put an empty chair beside the bed when he knelt for prayer and to imagine that God was sitting in it. This seemed to bring back reality to his prayers. You may find a different way. When you find it, you will know that it was well worth all the trouble and thought it took to find it.

4. *Try shorter prayers.* If five minutes of prayer with God gives your mind the wanders, try a shorter prayer and make several such shorter prayers during the day. The Lord's Prayer is a short prayer. God doesn't time our prayers, but he does take careful note of our sincerity in prayer.

5. *Make a written prayer outline.* Put in it main headings for thanks, confession of sin, prayers for others, and prayers for our own needs. Fill in a group of particular things under each heading. Keep this outline before you as you pray.

6. *Make a mental summary to yourself after your Bible reading.* Read the day's passage from the scriptures knowing that you must report to yourself what it was all about and what a few important ideas were from that section of the Bible. Above all, select one thought which seems like God's message for you that day and then determine to practice it.

Of course, the greatest problem is bringing our stubborn will to pledge themselves that the practice of daily private devotions is "must" in Christian living. When we take that hurdle, all these other problems will work themselves out under careful prayer and planning.

Questions for discussion

1. What are some of the advantages and disadvantages of the morning for devotions? What about the evening? Which do you think is better?

2. What problems are apt to be met in finding a place for this and how can these problems be met?

3. If you have tried private devotions any time of your life in any way, what helped it give you and what difficulties did you find?

4. Which of the suggested ways of meeting distractions seem the best to you? Can you suggest others?

5. Read John 11:41-44 and Luke 23:44. Was Jesus praying out loud here? Why do you suppose he prayed this way?

6. What would be some things to pray under the various headings of a prayer outline? Can you suggest half a dozen under each heading?

7. How would you divide up 15 minutes for devotions? How much time would you assign to what procedures?

Worship

CALL TO WORSHIP: "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls."

PRAYER: O Lord Jesus Christ, whose way is perfect: help us, we pray Thee, always to trust in thy goodness. As we walk with thee and follow thee in all simplicity, may we possess quiet and contented minds; and cast all our care on thee, for thou carest for us; who livest with the Father and the Holy Ghost, ever one God, world without end. Amen.

HYMN: "Dear Lord and Father of Mankind." PSH 223; CYH 215

SCRIPTURE READING: Luke 11:1-10

HYMN: "Singing for Jesus, Our Saviour and King," PSH 257

OFFERING

TOPIC

SENTENCE PRAYERS of thanks by members of the group

THE LORD'S PRAYER.



Joe Culp and Joe Wold, members of LLA recreation committee, point out visually that for your life to be happy it must have a proper balance of prayer, work, and play.

What Should I Know About Life?

by J. OBERT KEMPSON

We should keep on growing as long as we live.

Begin planning early

A week or two before the meeting invite our adults to serve on a panel. They should be authorities in the field of physical growth, mental growth, social growth, and spiritual growth. The panel might include pastor, teacher, school teacher, nurse, doctor, school principal, or deaconess.

At the session the leader should present the material in the topic. Then the league should

be divided briefly into four groups to select questions to ask the panel. Each group should be assigned one of the following subjects:

"What Should I Know About Life:

- Physically?
- Mentally?
- Socially?
- Spiritually?"

After the panel discussion gets under way, if members of the audience wish to ask questions, they should be permitted to do so.

Worship suggestions

The leader should make his own selections from the following suggestions:

CALLS TO WORSHIP:

Know ye that the Lord he is God: It is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: Be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. (*Psalms* 100: 3-5)

Wherewith shall I come before the Lord, and bow myself before the high God? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (*Micah* 6: 6, 8)

HYMNS:

"Teach Me, O Teach Me, Lord, Thy Way"
Parish School Hymnal 145

"Saviour, Teach Me Day by Day" *PSH* 146
"Lord, Speak to Me, that I May Speak"
PSH 279

"May We Thy Precepts, Lord, Fulfill" *PSH* 281

"Take My Life and Let It Be" *PSH* 278

SCRIPTURE: Luke 2: 41-52; Romans 12: 1-2

RESPONSIVE READING: Psalm 8 or 1.

PRAYER: *Parish School Hymnal* Collects 31, 34, 41, 40.

BENEDICTIONS:

Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost. Amen. (*Romans* 15: 13)

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. (*Jude* 24, 25)

The topic

The greatest business in which you and I will ever engage is the business of living. If we are to be successful in this most important venture, we should continue to grow as long as we live. Our temptation will be to become so interested in one phase of our life that we neglect others. But Christ has lived a pattern for us. We can follow his example in life development—physically, mentally, socially, and spiritually.

Arms, legs, hands, and feet

Typical of us as adolescents is our rapid physical growth. Some of us have had a surprising increase in weight and height, as well as in size of arms, legs, hands, and feet. On the average, girls begin to grow rapidly at an earlier age than boys.

During this period of bodily change, our appetites increase. Because we are

growing so fast, we get tired quicker. Plenty of sleep is necessary. While exercise is important, it should not last for too sustained a period of time.

Often these physical changes make us self-conscious. We feel that everyone is looking at us. We feel awkward because we have not developed the self-confidence we need. Some of us get so sensitive about our height that we stoop our shoulders.

Skin eruptions on the face are fairly common for teen-agers. Sometimes we become overly concerned and embarrassed about our appearance as a result. Someone has suggested that cutting out most of the sweets from our diet, eating lots of wholesome food, getting plenty of exercise, making sure we have free elimination, and washing the face thoroughly every day with warm water and soap will go a long way in improving the complexion. If the poor complexion continues, a doctor should be consulted.

The most significant development of this period is the maturing of the reproductive organs. Again the girl usually matures more rapidly than the boy. Some physical changes take place along with this growth. Hair now appears in certain parts of the body. The voice rounds out with a greater degree of fullness. Particularly is this noticed in the boy. At times his voice breaks. Even though this may make him self-conscious, it is a normal part of his growing into adulthood. In the girl are certain bodily changes which make her more womanly. The boy's shoulders broaden and he becomes more manly in appearance.

Curiosity about the reproductive organs and their function is natural. The sex instinct and drive has been given by God. It is normal. There is no reason to feel ashamed of the organs or to smother the desire for information as to their place in life.

Where shall we turn for information on sex? To our parents, our pastor, our teachers and others who have a genuine interest in youth. Many pamphlets and books have been published on this topic.

These can help us keep sex on the wholesome level where it belongs rather than in the gutter or some hidden, secret place.

Our bodies have been given us by God as a trust. This places upon us the responsibility not to abuse them but provide for them that they might serve us in full and adequate living. This means developing healthy personal hygiene habits.

New outlook on life

We are at this age making strides in mental growth too. It is not as easy for us to see mental growth as it is to note physical growth. Our development mentally is expressed in our outlook on life as well as with regard to the things we want to do. As our interests and activities increase we grow through knowledge, experience, and understanding.

At this point that we begin to think more about the future. Am I going to continue in school? What kind of career am I suited for? What experiences do I need to better prepare for life? These and many other similar questions arise.

We need to recognize what ability we each have and accept it. Other things which we need to keep in mind are, "What are my goals?", and "Are they practical?" Each should ask himself the question, "Are these goals my choice or are these the goals which my parents and teachers set for me?"

At this time, too, we are beginning to become more adult in our thinking. This means that we are now ready to accept more responsibility in doing things for ourselves and others. We are to select the clothes that we want to wear for the day. We feel that we should no longer have to give an account of how we spend our allowance. We do not need to be babied any longer.

Close supervision of our parents as, "Where are you going?", "When are you

coming home?" may be resented. We may even feel rebellious. Parents do need some consideration and they most times mean well.

Again we may resent sharing our thoughts with others. Our tendency is to keep them to ourselves. We may write them down in our diaries or make notes of them otherwise. Our thinking may not conform to that of our parents. We want to find out things for ourselves. We are going through the pangs of growing up.

These things may be hard on our parents, especially our mothers. We are ready to become more independent. It is hard for parents to understand these changes. Sometimes it is hard for us to understand how parents feel about their "babies" becoming young men and women. It is here that we may need to grow in appreciation each for the other.

Boys are interested in girls

Social growth measures how we get along in the family setting and with others and also our interest in work and play. No one can live unto himself. We need each other as we continue to grow in life.

We begin sharing in family life as soon as we are born. Activity in family life should increase as we grow. We have a share and responsibility in the family. Family life is not complete without our contribution.

In the family setting we learn how to respect one another's opinion, how to share in work, how to give and take. The role of the male and the role of the female are learned there. Our homes condition us for family life when we are ready to set up our own family.

At our period in life friends mean more than at any other time. We choose our friends from among those of our own age, and from among those with similar interests and concerns in life. Some of us find a little trouble in making friends, for sometimes we are lonely or shy.

Boys will be interested in girls and girls in boys. This is normal and is ex-

• The Rev. J. Obert Kempson is chief chaplain for the South Carolina State Hospital, Columbia.

pected. Friendships between boys and girls our age should be plural in number. This gives the girl an opportunity to know many boys and the boy to know a number of girls.

Sometimes there are crushes. Usually these crushes are looked upon as normal. If a crush persists over a long period of time this will interfere with the opportunity to make many contacts and really learn what the opposite sex is like. At this time we are not ready to go steady as we have not had enough experience yet to make decisions about a life partner.

In boy-girl relationships what we do on our dates should be done out of respect and in appreciation of the other person. A healthy respect for self and consideration for others is a good guiding principle.

None of us should ever get too old to play. Play has a very important place in our life. We like to spend time doing things with those of our own age. Club and group activities are more important than leisure time with the family. We need to share life with those of our own age. Here we are learning how to get along with others.

It is good for us to have leisure time activities away from home. But we could plan some at home, with the family retiring to some other part of the house, so we can entertain our friends. The home setting provides a wholesome atmosphere.

Play is relaxing and stimulating and permits us the privilege of enjoying the fellowship of our friends.

Work is another social adjustment to be made to life. It helps us find ourselves in a working world, to learn what we can do, how to work with others. Work helps us find an experience in life which we cannot learn in any other way.

While social growth covers a wide range of experiences it tends to bind us together as the children of God in the common task of living.

Like a good father

As we struggle to become more independent we begin to raise questions about

religion. Up to this time we have accepted more or less what adults have told us. Now we want to know through our experience if these Biblical truths can actually stand. Sometimes doubts will arise.

Some of our confusion about religion grows out of the fact that at times adults stress a Biblical truth and then later disregard it as if it never existed. Then again we wonder about the value of religion in our lives when adults fail to recognize spiritual growth as a necessary part of full living.

Our religious struggles, the spiritual indifference of adults, and other factors should stimulate us in our effort to know God on a more meaningful level.

God is like a good father, who in his love is concerned with the needs of his children. His is a love which never leaves his children go, for his love follows them in whatever condition of life they may be. He does not force his love on anyone. He waits for it to be claimed.

His love is expressed in its fullness in the giving of Jesus Christ to be our Saviour. Through him who lived like us on earth and who felt human drives as we do, we are made the children of God. In Jesus are our sins forgiven. In Jesus the mercy of God is made real through his sensitive understanding of each of us.

The Bible becomes for us the rule and guide to life. It gives comfort, support, strength, and points the way of salvation. Jesus said, "Ye shall know the truth and the truth shall make you free." His truth makes us free from fear, superstition, ignorance, and evil. In such freedom is life.

Finally

Growth is going to take place in some manner and in some way in our lives. We cannot stop it. Unlike Topsy in *Uncle Tom's Cabin* we just do not grow up before ourselves. There are many things that contribute to growth. These we shall be learning about as long as we live. The main thing we can do is to keep our minds open to truth, and grow. If our minds are like concrete, we shall be dwarfed and stunted in life.

Everybody Loves Me

by VIRGINIA VEEDER WESTERVELT

How many friends do you have?

Program planning

Everybody likes a play. Why not present the dialogue at the beginning of the topic as a skit? You might *ad lib* some, or have the girls compare autograph books.

You, as leader, should choose the two girls early enough that they can do a bit of rehearsing before the meeting. Perhaps they can think of other choice bits from autograph books on the subject of friendship, such as, "In your chain of friendship, count me as one of the many links," or "I'm your friend from the city; I'm your friend from the town; I'm your friend that spoiled your book by writing upside down."

Use your ingenuity and you'll soon have the leaguers thinking about the different aspects of friendship.

When the skit is over, ask the group as a whole the questions that appear next in the article to stimulate their thinking a little more. Don't wait for answers, but fire the questions one after the other. Then go back to the question, "What's your idea of a friend?" Read the paragraph entitled "How to start a friendship." When you come to the line: "There are many ways of destroying it," start your discussion there.

You should have a blackboard handy to list the character traits or acts which the leaguers suggest that tend to kill a friendship. They probably won't mention them in the same order as the article does. They may think of many other ways not included here. If criticism is mentioned, for instance, list it on the board, and then read from the article the paragraph dealing with criticism. Do the same for suspicion, hurt feelings, bad temper, etc.

Then ask the group for suggestions about qualities that are needed for a lasting friendship. A good way might be to write the letters FRIENDSHIP TALK on the board, and ask for words that begin with each letter.

F—Fair-minded
R—Ready smile
I—Interested

E—Enthusiastic
N—Not selfish
D—Dependable
S—Sympathetic
H—Honest
I—Intelligent
P—Perceptive

T—Trustworthy
A—Appreciate
L—Loyal
K—Kind

You might use the comparison between friendship and a plant to help the group in its thinking. They should come away from the meeting with a new realization that real friendship isn't a casual thing but needs certain things for its continued growth. Be familiar enough with the article so that you can use its material to stimulate discussion or to add to the discussion.

Have the test "How do you rate as a friend?" mimeographed and distributed. The first five questions should be answered "yes," the last five, "no." You may want to do them individually, or as a group. Take time to discuss any question with which leaguers may disagree.

To talk about some more

What do you think of the following quotations? (You could either add these to the mimeographed sheet, or read them aloud, or have already copied them on a blackboard.)

1. "He that wrongs his friend, wrongs himself more."—Tennyson.

2. "My friend and I have built a wall
Between us thick and wide
The stones of it are laid in scorn
And plastered high with pride."

(From "Wall" by Mrs. Dwight W. Morrow, quoted in Bartlett's *Familiar Quotations*)

3. "Greater love has no man than this, that a man lay down his life for his friends."—John 15:13.

4. "You are my friends if you do what I command you."—John 15:14.

5. "Hast thou a friend, as heart may wish at will?

Then use him so, to have his friendship still,

Wouldst have a friend, wouldst know
what friend is best?

Have God thy friend, who passeth all
the rest."

—Thomas Tusser (16th century)

6. "We are advertised by our loving
friends."—Shakespeare.

7. "Those friends thou hast, and their
adoption tried,

Grapple them to thy soul with hoops
of steel."—*Hamlet*, Shakespeare.

Worship program

CALL TO WORSHIP: Playing of hymn, "What
a Friend We Have in Jesus."

SCRIPTURE: John 15:12-15

SUGGESTED HYMNS:

"I Would Be True"

"Abide with Me"

PRAYER:

Father, we thank thee for the gift of friendship.
Help us to prove ourselves worthy of thy friendship.
Teach us how to develop the kind of personality
and the character which will be acceptable to thee.
Forgive us for the times we have hurt our friends,
and for the times when we have been too careless
to be kind, for thinking so much about ourselves that
we did not think of what we might do for others.
Grant that we might grow in friendship with thee,
who art our greatest Friend. Help us to carry over
the spirit of thy love and companionship into our
everyday lives, that we may deserve thy friendship
and the friendships which are offered to us. Amen.

The topic

"See what Miss Glenn wrote in my
autograph book, Fran," said Jill.

"When evening draws its curtain back,
And pins it with a star,

True friends will ne'er desert you

Though you are near or far."

"Isn't that a nice idea?"

"Corn. Pure corn."

"Fran, what on earth . . . What did
you say?"

"I said," repeated Fran distinctly, "that
it's corn. For the birds. Miss Glenn is a
sentimental drip. If I couldn't write bet-
ter poetry than that, I'd jump the tracks.
And everybody knows that nonsense about
lifelong friends is positively ancient."

Jill closed her book and looked
thoughtfully at her friend. "What's with
you?" she inquired. "You sound like
'Nobody loves me; everybody hates me,
I'm going to eat some worms!'"

"Oh, I don't know," Fran answered
seriously. "But I told Marge something
in confidence, and later I found she'd
repeated it. Then I thought Polly was

my friend, but she's so touchy, always
getting her feelings hurt if you don't
do as much for her as she expects you
to. I told her off the other day, and she
hasn't spoken to me since. And you cer-
tainly can't count on Louise. She and
I were just buddy-buddy until I got the
part in the play last week and she didn't.
She's so jealous she goes out of her way
to say nasty things about me. 'True
friends will ne'er desert you.' Nuts!"

Do you blame Fran for feeling a little
bitter? How many friends do you have?

What's your idea of a friend, anyway?

If you've had Fran's experience of losing
friends for one reason or another, what's
wrong? Just what are the qualities that
foster true friendship, the lasting kind?

How to start a friendship

The subject is too complicated to talk
about all at once. Let's break it down a
little. First, let's consider how friendships
are made. Do you go around with a cal-
culating eye and finally make up your
mind that Susie Smith is deserving of
your friendship? Chances are the person
who forms friendships that way is self-
centered.

Most friendships begin much more
casually than that. Susie sits next to you
in class. Jim and you both play clarinet
in band, and you get to talking about how
you used to squeak the notes when you
first learned to play. Then you discover
you have other mutual interests. You both
like pickles; you each have a collection
of popular records; you hate cauliflower.
You agree that this march you're trying
to learn will be terrific when you're ready
to play it at the football game. You've
started to make a new friend.

But you've only started, for a good
friendship, like a good marriage, is built
up over a period of time. How do you
build a friendship? Well, we have the
foundation: Mutual interests. And that
of course, goes way beyond agreement on
pickles and cauliflower. Friendship is a
progressive thing. Like a plant, it keeps
on growing and developing and gaining
strength, depending upon how it is nour-
ished. It needs to be tended carefully.

or there are many ways of destroying it. A friendship cannot grow in an atmosphere of suspicion. Mary told Fred that Jane said she thought Susie was a neat. Careless, malicious gossip has ruined many friendships.

How to kill a friendship

A friendship withers away if one friend constantly criticizes another. While it remains as true today as it was in the 17th century, when George Herbert said, "The best mirror is an old friend," remember that a mirror reflects what it sees. If you see only your friend's faults, and are continually telling him about his bad habits, his mistakes, his crazy ideas, you'll soon find you've one friend less. Even if you mean it "for his own good," no one likes to be criticized all the time. Praise his good points, and watch your friendship blossom.

A friendship never develops real roots if it's on a shaky basis. One day Larry is in a good mood and he thinks you're wonderful—a true friend. The next minute you've said something in a kidding manner and he takes you seriously. He gets angry. He may not admit that his feelings are hurt, but he lets you know he's been mortally wounded. Then he expects you to apologize, to beg his forgiveness.

Actually, Larry isn't grown up enough for a real friendship. For some reason, he hasn't a very good opinion of himself. He's insecure. That old ego of his is right on the surface waiting to be hurt. And his temper is just beneath the surface ready at any minute to break through.

If, when you look in the mirror, you see a person like Larry, sensitive, feelings easily hurt, angry half the time, often over trifles, give yourself a good mental spanking and a good pep talk. Remember that very few people actually set out to hurt you. You certainly shouldn't be bothered by the ones that mean no harm. And the type of person who's deliberately mean is emotionally sick and needs your sympathetic understanding. Practice more self-control in all things, and watch

your friendships grow sturdy roots.

How a friendship grows

Just as plants need water to be refreshed every day, so a friendship needs certain elements for its growth. You expect your friend to be interested in what you're doing, what you're thinking. You rush to the phone the minute you get home from school because you forgot to tell your best friend something terrifically important. Your friend listens appreciatively, gets as enthusiastic as you.

Or if you have a problem, you expect your friend to be sympathetic and understanding. If he or she listened impatiently and then broke in with, "Oh, don't be silly. Listen, I want to tell you about tomorrow," your friendship wouldn't mean much. There has to be a mutual give and take, an unselfish interest in the other person's ideas, activities, and perplexities.

Finally, a plant often needs special plant food—soil conditioner—to nurture its growth. That's what dependability does for a friendship. Your friend respects your secrets. He's loyal to you and will stick up for you if it's necessary. He's someone you can count on. He's the one the Psalmist must have been thinking about when he wrote, "There are friends who pretend to be friends, but there is a friend who sticks closer than a brother." He's not lazy about your friendship; he's always thinking of little thoughtful things that will help you or please you. If you get an A and he only gets a C, he's glad for you; he doesn't belittle your success by commenting that he could have gotten an A if he'd bothered to do a little apple polishing.

So you see that a Friendship Plant is not a weed that will grow anywhere. It needs to be planted carefully, tended faithfully, and continually nourished by every way possible. Then it will become sturdy enough to withstand storms and stresses and beautiful enough to be a source of pleasure and even inspiration to you.

If this sounds a little extravagant, think of the great friendships of history. You

may never be as famous as Elizabeth Barrett or Robert Browning. You may never have to make the choice that Ruth did to go with Naomi. You need not be blind like Helen Keller to have a companion like Anne Sullivan. You need not live on the Mississippi like Tom Sawyer and Huck Finn. But you can have friendships that last as long and that mean as much, if you really want to.

How do you rate as a friend?

Just for fun, test yourself with these questions to see how good a friend you are to others:

1. Do you share your friends' enthusiasms?

2. Do you have a friendly smile and manner?

3. Are you loyal to your friends?

4. Are you quick to express appreciation for others' good qualities?

5. Are you considerate? Do you think how your words and actions will appear to others?

6. Are your feelings easily hurt?

7. Do you get mad easily?

8. Are you quite critical of others?

9. Do you choose friends partly because they may be able to do special things for you?

10. Do you have more friends than you need?



Draw a Big Friendship Circle

By VIRGINIA VEEDER WESTERVELD

People who are different can enrich your life

To the leader

Get out the blackboard for this week's discussion. Then draw a circle as big as the board will allow. To open the meeting, read the introduction. Stop with the question, "What other groups of people might you include?"

Try to get answers from the leaguers. They may not come in just the order they are given in the article—and many other ideas may be included. Don't worry about that. Begin, instead, to diagram each suggestion as it is made. Here's how:

Perhaps the simplest way is to draw lines, like spokes of a wheel, from the center to the circumference of the circle. In the pie-shaped wedge you've made, write the suggestions in the order in which your group gives them. For instance, suppose someone

says, "Invite the Negro boy on the team to your home." Keep discussion on this topic going long enough for it to become generalized—that is, for you to have several examples of the general subject. Then sum up the suggestions by saying something like, "We've agreed that it would help to enlarge our circle of friends by including those of other races."

In the circle you would write "Other Races." You might put in your two cents' worth by mentioning the danger in using the slang expressions for different nationalities that are presented in this article.

Projects

A discussion may be interesting. To amount to much it must lead to some kind of constructive action. Challenge your group to think in terms of what can be done immediately.

seek new friends. Here are a few suggestions:

1. Appoint a committee to find out if your local children's hospital or children's ward would appreciate your help. The committee would explain your wish to befriend the parents on an individual basis.
2. Plan a joint meeting honoring some special event with a youth group from another church. Have your secretary write to the group chosen. Appoint program, social and devotional committees to handle the details. This kind of meeting proves interesting, and it certainly should, plan others with other denominational groups throughout the year.

To conclude your meeting

1. To tie in last week's program with this week's, ask the group for a definition of the word "friend." Webster says a friend is "one attached to another by esteem, respect, and affection." If no definition is quickly given, ask for a review of the qualities that make a good friend.
2. Have "Conclusion" in this week's article mimeographed, and distribute to the group. Read the question aloud and encourage discussion, if there is time, by asking for someone's opinion.

Example: 1. "Mary, do you think it is important in a friendship to be a good listener?"

2. "Why is it necessary to practice unselfishness in a friendship?"
3. Why do kind people usually have many friends?
4. What place does criticism have in a friendship?
5. What faults might you overlook in your friends? What faults might spoil a friendship?

Service of worship

ALL TO WORSHIP: Playing of hymn: "I Would Be True"

SCRIPTURE: Proverbs 17:17

Proverbs 22:9, 10

Matthew 27:36-39

HYMNS: "Oh, Master, Let Me Walk With Thee"

"What a Friend We Have in Jesus"

"There's a Wideness in God's Mercy"

"Oh, Jesus, I Have Promised"

PRAYER: *The following prayer is in the form of a litany. Explain that when the leader pauses, the group will respond "We thank thee, O God." Or have the prayer mimeographed on the same sheet with the "Conclusion" question.*

LEADER: For all our friends, and for every opportunity to be a friend,

GROUP: We thank thee, O God.

LEADER: For our parents, our friends at home, who know us so well and yet never stop loving us,

GROUP: We thank thee, O God.

LEADER: For our friends in the community who make our lives richer: Teachers, doctors, pastors, and others,

GROUP: We thank thee, O God.

LEADER: For the ones whom we do not yet know, who will be our friends in the future if we reach out to them,

GROUP: We thank thee, O God.

LEADER: Help us to become more unselfish that we may deserve more friends. Keep us loyal and dependable. Make stronger in our lives the good qualities we see in our friends. For all thy gifts to us, especially for the gift of friendship, help us always to say,

GROUP: We thank thee, O God. Amen.

The topic

YOU'VE heard of the man who prayed for the Lord to bless his family: "Us four, no more. Amen."

Few of us would be that narrow-minded, or expect the Lord to be. But where do we draw the line, if not with our immediate family? Our relatives? Our circle of friends? Shall we include mere acquaintances? People we don't even know? What about our enemies?

Will Rogers' homespun wisdom has been quoted many times. One of his most famous and discussion-provoking phrases is, "I never met a man I didn't like."

Do you think that means that every man is likeable? Do you suppose Jesus ever met a man he didn't like? Or is there something interesting about every man, something unique that sets him apart from every other man?

It is easy to like the people with whom we have much in common. It is easy to like the people who like us. Some individuals go through life with only a few friends. Then if they suddenly have to move away from the home and the environment they know best, they are very lonely and find it difficult to make new friends.

On the contrary, haven't you known someone who has moved to your town, or who, as a newcomer to your school, has adjusted so quickly that he or she seems always to have been there? Perhaps he's the boy who was elected student council representative in his first term, or the new girl who's invited to all the parties although she's no prettier or

smarter than those who have lived in town longer and who aren't included in the invitations.

How do you account for it? Would you like to enlarge your circle of friends? What other groups of people might you include?

Other ages

Your best friends, probably, are those your own age, who go to your school, perhaps those who sit near you in classes. But "best friends" can also belong to widely separated groups. "Best" usually means those friends who understand you, sympathize with your problems, and rejoice with your successes.

What about Grandma Gordon? To be sure, she isn't your grandma, or anybody's grandmother, as far as you know. But she likes young people. She's always interested in what you're doing. And she loves to have you stop by to see her. Maybe she's called Aunt Mary, or Miss Katherine, instead of Grandma Gordon. But she's a person who's a good friend to some of your friends, and would be to you if you'd let her.

Stop in some day and bring her a little present: A few flowers from the garden, a book from the library she might enjoy.

You may think of more than one "Aunt Mary." It might even be an "Uncle Harry." Just think of any older people who might be lonely. When you try to help them, you've started a friendship which might prove most valuable to you.

Parents as friends?

"A boy's best friend is his mother," they sing. Though there are times when any boy feels that just the opposite is true, basically you don't argue with that idea. Who else would put up with all your moods?

Don't be afraid to confide in your parents. You may think, "Oh, I couldn't tell my father *that*. He wouldn't understand." Try him. Fathers and mothers understand much more than you give them credit for. After all, they were both your age once, and not so long ago, either. They remember what it was like to be confused about some things, to be uncertain of just what

is expected at times. Talk things over. Pay your parents the compliment of giving them your friendship as well as your love and respect.

Other nationalities

It could be that you and all the members of your class are descended from families who came over on the *Mayflower*. It could be. But chances are there's an O'Reilly, a Makonski, a Swenson or a Schmidt on your family tree. We are more interested today in how a man acts than in who his ancestors were. Yet we still have a long way to go. Think how in sudden anger we hear someone called a "wop," a "square headed kike," a "mick," a "nigger," a "paki," lack," or some other term of scorn when they are speaking of a particular nationality or race.

How do you combat that kind of thoughtlessness? By speaking out against it wherever you see signs of intolerance. Particularly by deliberately seeking out friends of other races and nationalities. The better you know people, the better you understand them. And understanding is what the world needs today.

I know of a school that raised the money to bring two foreign students to live and go to school in the community for one year. It would be hard to tell who has gained the most from the venture; the boy and the girl who came to learn about American ways, or the Americans who have discovered a new approach to many problems.

Perhaps you will want to follow some of the suggestions under "Projects" to enlarge your own horizons.

The less fortunate

Did you ever visit the children's ward of a hospital? Some children, you will find, have been there for months, perhaps with part of their body in a cast. Time passes slowly. They miss their old friends; they need new ones. Your group might "adopt" a group of children in some hospital. One day a week, you might go in to visit, take a small present, read to them or play such games as

ey are able.

Can you think of other groups less fortunate than yours? What about orphanages? Those children are there because they have no immediate family, or no one able to give them a real home. They need friends almost as much as they need the shelter and the food the institution provides. The director of a children's home will be glad to give you the names and addresses of children with whom you might want to become friends. An invitation to dinner or for a weekend at your house would mean a great deal to a boy or girl living in a big institution, where the food, no matter how wholesome, tastes pretty much the same, day after day.

Is there a refugee family in your neighborhood? Some families who come to this country via Lutheran World Action funds or the Lutheran Refugee Service, speak very little English and are often bewildered by American ways. Make friends with the children, who learn English rapidly in most cases, and you will be helping a whole family to adjust to a new life.

Other religions

Perhaps your very best friend is a leaguer like yourself. When your league wants to join with a larger group, you meet with leaguers from other Lutheran churches in the area. Perhaps you go to Lutheran summer camp. (If you've never been, you're missing some wonderful times.)

But did you ever think of holding a miniature World Council of Churches? Why not ask a Methodist Youth Fellowship or a Christian Endeavor group from another denomination to join with yours on Sunday night? An exchange of

ideas never hurt anyone. While you naturally feel your group is best of all, you might get some good pointers (and incidentally make some good friends) by a worship service and social time with other youth groups in your community.

Pen pals

There's nothing new in the idea of having one or several "pen pals." Some wonderful friendships have been formed although the friends have never seen each other at all. HIGH IDEALS has a good list of possible pals from several states.

Your foreign language teacher can supply you with addresses of others your age who want to correspond with Americans.

Your church's missionary society might be able to find other names for you.

Conclusion

You see, there's just no limit to the number of friends you can have. That is, if you're willing to *be* a friend. Check this list to see what kind of friend you are to others:

1. Are you curious about the world? Do you want to find out all about everything, to understand other people? (Are you willing to go out of your way, and to listen?)

2. Do you think of others as much as yourself? (What will interest my friend, what will amuse my friend, what will help my friend?)

3. Do you have a high opinion of the contributions others might make? Or are you so concerned with yourself that you never give others a chance? (Try being kind to a shy "outsider.")

4. What kind of magnet are you? Do you attract or repel others? (Are you generous, enthusiastic, or are you always finding fault with something or somebody? Are you sincere, or do you flatter one minute and criticize sharply the next?)

5. Are you a perfectionist? Do you have such high standards for friendship that no one could possibly measure up? Or do you accept and love people for what they are? (Even *you* aren't quite perfect, are you?)

• Virginia Veeder Westervelt is the wife of the supervising principal of the Guilderland, N. Y., Central Schools and the mother of two intermediates. She directs the weekday church school and teaches teen-agers in St. John's Church, Altamont, N. Y.

Ideas for Youth Sunday

By ALFRED G. BELLES

The date is September 1

and the theme is "Christ Is Lord

PART of the strategy in selecting fall as the appropriate season for Youth Sunday observance is to begin a new season of service with the bounce and zest that accompany resumption of school programs. This initial activity need not be confined to a single day or congregational service. In many congregations young people who have been confirmed as late as Pentecost get their first genuine experience in organized Luther League work as the fall program opens.

These can be properly introduced to the five-fold program of the Luther League in a special activity designed as a seasonal stimulant. Vacation enthusiasms, summer romances, and out-of-door hobbies make it imperative that all young people be summoned to a renewed interest in Luther League devotion and service.

Begin planning in summer

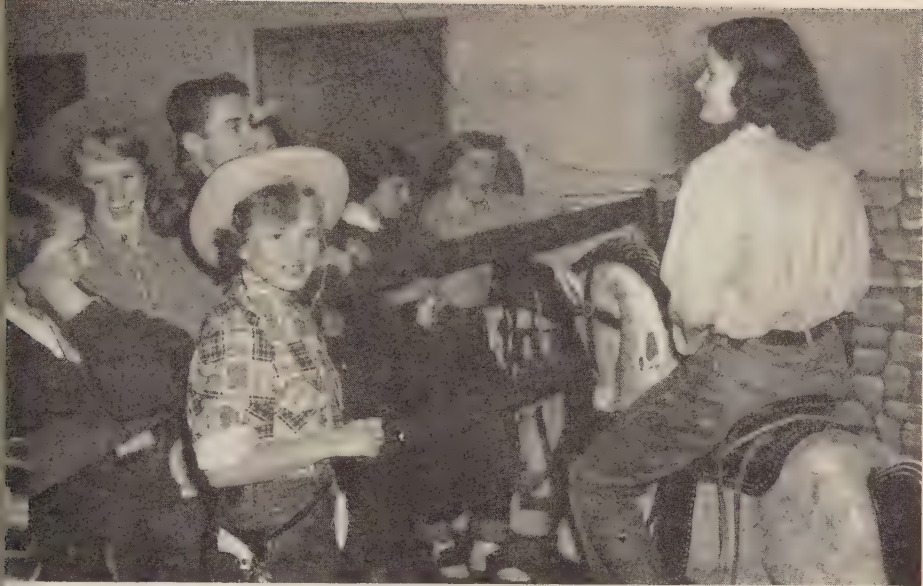
Some young people require sugar coating on this attempt to captivate their devotion, interest, and service. It is not necessary to compromise principles of the Luther League or practices of a congregation in planning a program that provides recreation and fellowship as well as inspiration and education. A fall "round-up" can be humble or decorative, simple or elaborate.

Officers and sponsors should decide early summer how the fall program will begin. Plans should include consideration of publicity, program, and finances. Committees of young people should be chosen to plan and prepare during the summer months. Here is a definite project for the vacation season. If several persons are appointed to each of several committees responsible for decorations, finances, food, invitations, program, and publicity many young people will be doing Luther League work in July and August.

96 attend round-up

A successful youth round-up is held at Holy Communion Church, Detroit, each September. In 1953 a Western party complete with wide-brim, 10-gallon hats, chuck wagon, and a corral for a borrowed mechanical horse, brought 96 young people to the church. Inspirational songs and an address on Luther League work around a camp fire provided the

- The Rev. Alfred G. Belles is pastor of Holy Communion Church, Detroit, Mich. He was asked to write these suggestions because of the outstanding youth program in his congregation.



"Bucking bronco" was borrowed for youth round-up held at Holy Communion, Detroit.

ark to ignite hearts for a year's successful youth work.

This same congregation promoted a mid-way and circus in 1954 with an attendance of 110 young people. Properes were gathered during the summer from circuses on the road and in television. The inspirational speaker for the "center ring" was engaged, for the fall program, in June.

A series of three or four notices was sent to the home of each eligible or prospective young Luther leaguer. The notices were spaced one week apart, with the first one delivered one month before the round-up. Notices were made colorful and attractive. While they advertised recreational features of the round-up, they emphasized the educational and inspirational purposes. The name of the guest speaker had a prominent place in the publicity.

Announce year-long program

Love of our Lord and devotion to the church stimulated in youth pays dividends in faithful attendance and regular participation. Recognition of young

people promotes reliability in their service. Annual visits to institutions and agencies supported by the church should be planned and promoted months in advance. One advantage of the fall round-up is the opportunity to announce a package excursion to the nearest church-supported college, enlist personnel for rallies and conventions, secure helpers for worship services planned for settlement centers and homes for the aged. Financial support for the benevolent program of the United Lutheran Church means something to Luther leaguers who have visited our institutions and observed their investment.

As Youth Sunday or Youth Week is planned for 1955, make a complete list of activities and services to be included in the 1955-56 program. Some features will be successful and retained as annual recurring events. Failures should not be forgotten, but used as lessons in planning future successes. A year's program should be built around the five-fold emphases of the Luther League of America, and announced and promoted on Youth Sunday.

Adapt LLA materials

The Luther League of America distributes suggestions, program outlines, and promotional material for this fall observance. Any congregation can adapt some of this material to conditions that prevail in the parish.

Do not deny some promising young man the opportunity to experience reading a lesson from the lectern or saying a prayer before the church altar if there is any possibility that he may study for the ministry of the church, be a teacher or officer in the church school, or serve as a councilman. A young woman may be directed into the full-time service of the church by the inspiration that comes from reading God's Word from the chancel of the church. Youth Sunday provides an especially fine opportunity to bring consecration into the life and heart of some person who is willing to listen as God speaks through accepted responsibility.

Recognition of a day or week for the emphasis of the church's youth program provides a splendid opportunity for a congregation to tip its hat to young people away from home serving our nation or enrolled in colleges. Many congregations maintain regular contact with their youth by mail, but public recognition is seldom given. God will answer our prayers in their behalf. Parents are sensitive to this interest of the church. Young people themselves are grateful for the ministry of a concerned congregation.

Honor adult leaders

Many parishes sponsor summer activities that involve young people in competitive sports. Participating young people

can be recognized in Youth Week. A special evening program planned by and for young people can make appropriate recognition of athletic teams and their achievements.

Any observance that involves the organized youth of a parish must necessarily recognize the time, talents, and service of sponsoring adults. Leaders of a congregation are compelled to remind parents of the debt they owe sponsors and coaches who guide sons and daughters in their programs, organizations, and teams. Adults who give time and spend money to promote a successful youth program deserve recognition on Youth Sunday.

Advice for church council

No congregation successfully celebrates Youth Sunday or Youth Week unless interest is given to a youth program during most of the year. Year-round enthusiasm for guiding and training rests with a church council, committee of youth work, or a religious education cabinet.

As soon as boys and girls can read well enough they should be organized into a junior choir. Sunday school and catechetical classes are stepping stones to youth choirs, altar guilds, and usher clubs. When a sufficient number of young people are available, high school and youth choirs continue Christian education and training in worship.

Some persons cannot or will not sing in a choral group. Many of these can be enlisted in the service of the church as members of a guild to care for the chancel furniture and permanents, or to be ushers at regular services. All such youth groups should be used in the celebration of Youth Sunday or Youth Week.

Attractive Youth Sunday Supplies

including two-color worship bulletin and a meaningful program on the theme, may be ordered, free of charge, from the Luther League of America, 1228 Spruce St., Philadelphia 7, Pa.

answers for daters

beginners

have many questions

By POLLY JOHNSON HANST



Leader, here's your cue

This is the age when you find great variation in dating interests. Barbara at 12 is ready and anxious to try her wings. She was also ready and anxious to go to camp, to join Luther League, and to get into junior high school.

Doug is 15 and still thinks the whole idea of dating is bunk. It's all he can do to growl, "Girls!"

Keep in mind that not everyone in your intermediate group will be enthusiastic about this topic. So give special consideration to the shy ones. Above all, keep your discussion impersonal. Discourage teasing.

Here are four ways to make your program loads of fun. Select those that will work best in your group.

1. **HAVE A QUESTION BOX.** Let each member drop an unsigned question into a box. It is better if you announce before your meeting night that each leaguer should think about a question on dating that he would like answered.

Select a board or panel. The college-age group is preferred for this. These young people not only have the dating know-how, but they can set the tone for the right attitudes in boy-girl relationships.

Direct the unsigned questions to this panel. You may even want the panel to discuss the problem as well as answer the question.

Remember most of these questions can be answered in more than one way.

2. **INVITE AN "EXPERT" TO YOUR MEETING.** This person may be a guidance teacher, pastor, pastor's wife, or some other qualified adult.

You may use the question box again. Or you might prefer to form your group into "huddles" of five or six persons each. Let each "huddle" select its spokesman, and decide on three or four questions to ask the expert.

As the leader, you would encourage the leaguers to discuss the questions in the whole group, requesting the expert to give the final say.

3. **COPY AND "PLANT" THE QUESTIONS** listed in the topic among the members of your group. Add other questions concerning dating if you like. Your pastor or league counsellor may be the "resource" person without your inviting

an expert. (This "planting" method is the least interesting and the easiest way out for you.)

4. **ROLE PLAYING.** This is fun. And it's a good learning process. Many leaguers can take part. It's as impromptu as charades.

For example, suppose that your group is discussing the question of what to do on a date. Ask a boy and a girl to act out the roles of two teen-agers having their first date—from the time the fellow screws up his nerve to ask for a date until the gal bids him good-night. Whenever a leaguer who is watching can see a better way to do it, he is encouraged to trade places with the actor. By the time the role is played you may have a completely new cast.

Once your group catches on to role playing, your "huddles" can think up and act out their own problem drama.

It's lots of fun, and less embarrassing, when the boys play the parts of girls, and vice versa.

Worship outline

HYMN: "Teach Me, My God and King" 217

Christian Youth Hymnal

CALL TO WORSHIP: Read "The Grace to Live Aright" p. 371 *CYH*

PSALM 100 (Read responsively)

PRAYERS: Nos. 64, 51, 56 *CYH* (Use three leaguers)

SPECIAL MUSIC: "He Leadeth Me"

HYMN: "Now in the Days of Youth" 240
CYH

PROGRAM

Questions for daters

1. At what age should you begin to date?
2. How do you get a date? How do you ask? How do you accept?
3. My parents won't let me date. What should I do?
4. What do you do on a date?
5. When he brings me home, then what?
6. How about the good-night kiss?
7. What do you talk about on a date?
8. How about going steady?
9. Why are the neighbors so nosy?

Answers for daters

1. Somewhere between the ages of 12-16 boys and girls begin to get interested in each other. They want to go places together.

The age one starts dating depends upon

the individual, his or her development, interests, family, and community.

Take Jill—the youngest of a large family. Not only was she big for her age, but she felt at home with boys, her brothers, and their friends. She was more experienced than most of her friends because she had already had a course in dating by watching her brothers and sisters. She had heard boys ask for dates by phone and heard girls accept by phone. In fact, she learned a lot—just by the peep method.

While Jill's home helped her get ready early, Ruth's did the opposite. They did so many things as a family, and Ruth was so busy with music, clubs, and hobbies that even at 14 boys were just people—no special people.

In some communities pairing off for parties starts early, with mothers backing up their offspring. Children have gone to birthday parties since they were two, are given dancing lessons, and allowed many privileges. Their mothers may be so anxious to have popular children that dating is not only accepted but encouraged.

It is best to start dating when the desire is felt. It may be at 12 or much later. I talk to hundreds of boys and girls each year on this subject. Many of them have their first date for the junior senior prom.

So, if you're a girl who has been ready and the boys your age are still short, and far more interested in playing basketball, have patience. It won't be long until you'll be looking up to them and saying, "Oh, I'd love to."

2. HOW TO GET A DATE?

First make yourself datable by being well-groomed, nicely dressed, pleasant, and approachable. That last word is really important—if you're a girl. You've got to make it easy. Laugh, talk, listen. Don't let your own embarrassment turn you into an icicle. Show warmth and delight without gushing. Be sincere.

Usually dating starts with girls giving parties and inviting an even number of boys and girls. Sometimes the girl herself pairs them off.

Or crowds decide to go to the milk bar for the game and the boys walk the girls home. Finding a girl home is an easy and natural way.

3. HOW DO YOU ASK?

How do you ask your mother or sister to do something for you? Use the same method. When you want a special shirt, don't only ask as a favor, but let it be known when you want it. And you thank her. That isn't hard. Either will be asking for a date—*after the first!*

To accept? Just say, "That sounds like fun," or, "I would enjoy that"—what comes easy and natural. Be sure that it makes the one doing the asking feel that he has met success.

But, girls, show poise—even if you're thrilled to a tingle. Don't act like a child on Christmas morning!

4. MY PARENTS WON'T LET ME.

There are a few parents like this in every group. Could be they think you're still a baby. Could be you act like one—showing no responsibility, teasing younger brothers and sisters, and having been told to do regular chores.

Or, and just as likely, Mom and Dad don't realize you're growing up. Ann discovered that it was smart to talk to her parents about her activities and occasionally say right at them, "Gee, I wish you would ask me for a date." That gets them used to the idea. They really want you to get what you want in life—you can bet on that.

Show by your talk and actions that you're growing up, and know how to conduct yourself.

5. WHAT TO DO ON A DATE?

Dating usually starts by pairing off at parties. When the time comes for a date by yourselves, it's smart to have something planned.

Eric said he thought going to a movie

was best.

"Yes," agreed Cynthia, "it's dark and no one can see how embarrassed you are."

"Not for me," said Carol. "I prefer to go to a game where everyone can see that I have a date."

Whatever you do—let it be something at which you both feel at home. Maybe playing records, scrabble, watching television, or popping corn.

Single dating is usually for older teenagers.

6. WHAT TO TALK ABOUT?

What do you talk about anywhere? Before the class bell rings? Or when your Sunday school teacher is trying to settle you to start the lesson. There's no lack of words then! Just keep them going on a date.

If you want to be serious, be serious; silly, be silly. Talk about sports, comics, or movies—keeping in mind the other's interests.

7. WHEN HE BRINGS ME HOME, SHALL I ASK HIM IN?

How shall I say goodbye?

If the hour is early, as when you're coming home from league, ask him in.

When the hour is later (check with Mom beforehand) pause at the door to tell him you've had a good time—in your own words. Say goodnight and go in. Don't hang on as if you're waiting for something.

The boy should always see the girl to the door. He should not leave until she is inside. He should show his appreciation, also. Sometimes he asks for another date. Or he may just add, "I'll be seeing you."

8. WHAT ABOUT THE GOODNIGHT KISS?

Everywhere I get that question. First let's straighten out a few little things. Somewhere along the line, boys have gotten the idea that girls expect a kiss, and girls have gotten the idea that if they don't, they won't be dated again.

Let popular Judy tell what she thinks.

"To me a kiss is a sign of affection, not a weapon with which to fight fear. After I've gone with a fellow long

• Mrs. George Hanst is the wife of the editor of the newspaper in Oakland, Md. She is active in state-wide youth work.

enough to know that I like him, I enjoy giving him a goodnight kiss, not as payment for an evening—but because I like him.”

Bob, now in his twenties, smiles as he recalls his first girl. “Just the way she said goodbye built me up. I didn’t have to prove to myself or her, through kissing, that I was successful. She made me want to wait, and I thought all the more of her because she did.”

9. HOW ABOUT GOING STEADY?

Your mothers and fathers asked the same question. Then the experts said, “No, get to know lots of boys and girls so you’ll be better able to choose the one best suited for you.”

So, they went right on going steady—that is with first one, and then another.

Today’s young people can hand out a lot of reasons in favor of going steady. Some of them are good.

“I go steady because I like her better

than anyone else.”

“I feel more relaxed with him.”

“He’s a lot of fun.”

“I go steady because I’m sure of a date” (‘fraidy cat!).

“I go steady because everyone just does” (copy cat!).

You have other reasons. Name them.

Going steady is all right—as long as you go steady with enough fellows girls—which takes you right back where your Mom and Dad once were.

9. WHY ARE OUR NEIGHBORS NOSY?

In the first place, you’re very self-conscious in this new phase of your life. In the second place, your neighbors knew when you got your first tooth, took your first step. They were told all the cute things you said. Now that it’s time for romance—you don’t think they’re going to lose interest in you?—Everybody loves Romance!

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